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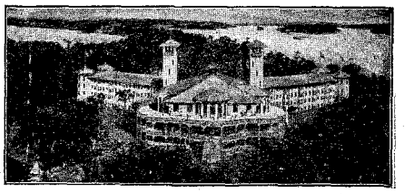

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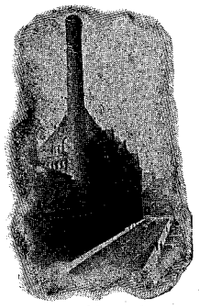

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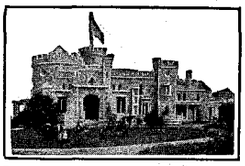

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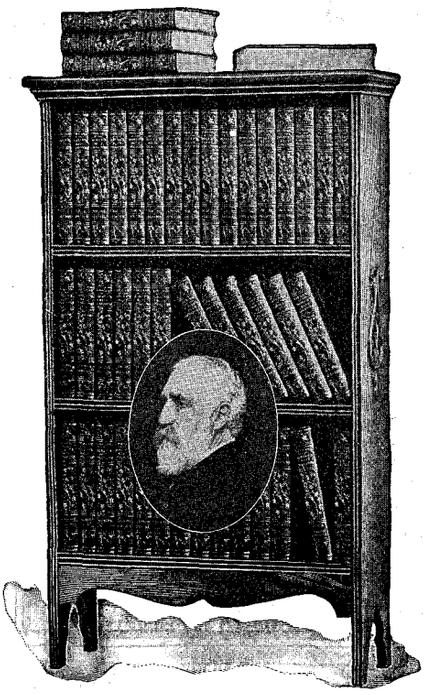

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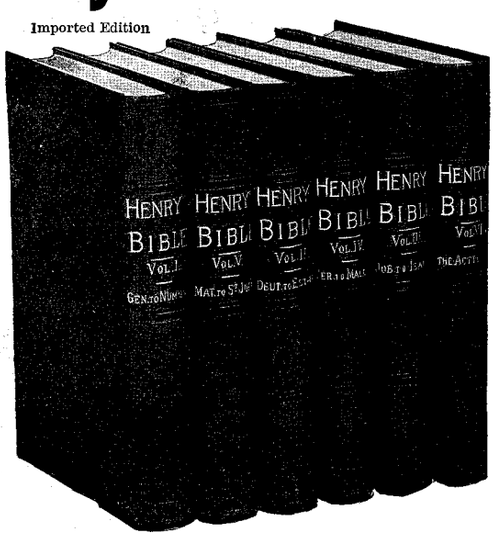

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The Legend of "How Kuloskap was Conquered by the Babe"

All of the olden time.
They tell this tale
Of great Kulóskap. He had conquered all
Of his worst enemies, even the Kiwa'kw
Who were ice-giant ghouls, and over them,
M'deolin'wak or sorcerers
And P'mula the night air's evil spirit,
And every manner of uncanny ghosts,
Grim witches, devils, goblins, cannibals,
And the dark demons of the forest shade.
And now he paused, and, thinking o'er his deeds,
Long wondered if his work was at an end.

This thought unto a certain wife he told—
A clever woman with a ready tongue—
And she replied: "O Master—not so fast!
For One there still remains whom no man yet
Has ever overcome in any strife
Or got the better of in any way;
And who will ever, as I oft have heard,
Remain unconquered to the end of time."
"And who is he?" inquired the Lord, amazed.
"It is the mighty Wa'sis," she replied:
"And there he sits before you on the floor!
And mark my words, if you do trouble him,
He'll cause you greater trouble in the end!"

Now Wa'sis was the Baby. And he sat
Upon the floor, in baby peace profound
Sucking a piece of maple sugar sweet;
Greatly content and troubling nobody.

Now as the Mighty Lord of Men and Beasts
Had never married, nor had had a child,
The art of nursing or of managing
Such little ones was all unknown to him;
And therefore he was sure, as all such folk
Invariably are, be they or maids
Or blooming bachelors, that he at least
Knew all about it and would have his way,
And make the young obey him. So the Lord
Turned to the babe with a bewitching smile,
And bade the little creature come to him;
Back smiled the baby, but it did not budge.

And then the Master spoke in sweeter tone,
Making his voice like that of summer birds,
And all to no avail; for Wa'sis sat,
And, sucking at his sugar silently,
Looked at Kulóskap with untroubled eyes.
So then the Lord as in great anger frowned
And ordered Wa'sis in an awful voice
To crawl to him at once. The baby burst
Into wild tears, and high he raised his voice
Unto a squall tremendous—yet for all
Did never move an inch from where he sat.

Then, since he could do only one thing more,
The Master had recourse to sorcery
And used the awful spells, and sang the songs
Which raise the dead and scare the devils wild
And send the witches howling to their graves,
And make the forest pines bend low to earth.
And Wa'sis, looked at him admiringly
And seemed to find it interesting, quite;
Yet, peacefully as ever kept his place.

So, in despair, Kulóskap gave it up,
And Wa'sis, ever sitting on the floor
In the warm sunshine, went "Goo! goo!" and crowed;
That was his infant crow of victory.

Now to this very day, whene'er you see
A baby well contented, crying "Goo!"
Or crowing in this style, know that it is
Because he then remembers in great joy
How he in strife, all in the olden time,
Did overcome the Master, conqueror
Of all the world. For that, of creatures all,
Or beings which on earth have ever been
Since the beginning, Baby is alone
The never yielding and invincible.

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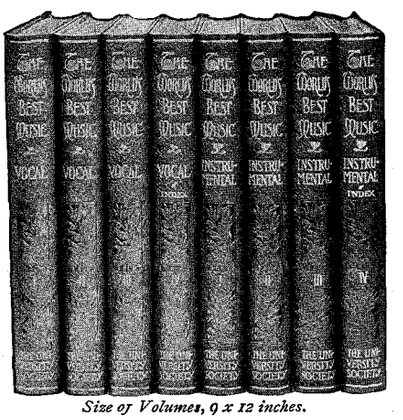

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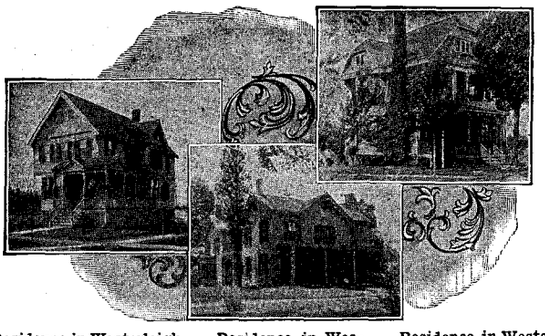

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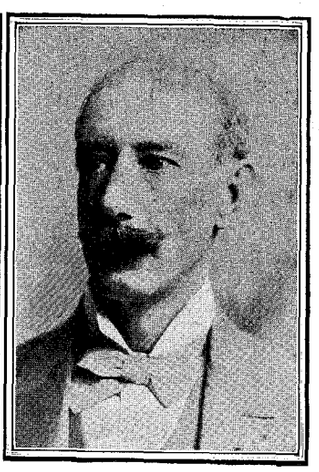
TOPICS OF THE DAY.

HALF A BILLION FOR IRISH LANDS.

"WHEN I remember that in 1879 I served my first term of imprisonment for proposing almost exactly what a Conservative Irish secretary proposed to-day, I realize how times change." Such is the comment made by Michael Davitt, founder of the Irish Land League, on the Land bill introduced in the House of Commons, March 25, by the Right Hon. George Wyndham, the Chief Secretary for Ireland. This note of surprise and cordiality characterizes the general tone of Irish comment, and if further examination of the bill does not change the views of the Irish leaders, a long step toward the solution of the Irish problem has evidently been taken. The cable despatches thus describe the scenes after Mr. Wyndham's speech in presenting the bill:

THE RT. HON. GEORGE WYNDHAM,

Chief Secretary for Ireland, who introduced the land bill into the House of Commons.



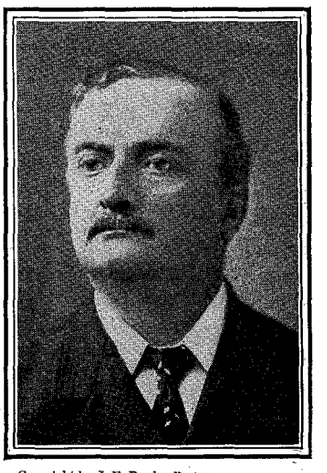
LORD DUNRAVEN,

Who presided over the recent conference of landlords and tenants which agreed upon the present land scheme.

"The passing of the first reading of the bill was followed by a rush to the lobby, where ensued scenes that might well make the body of Parnell turn in his grave. The tall form of the Earl of Dudley (Lord Lieutenant of Ireland) could be seen amid a crowd of Nationalists, who scarcely a year ago would rather have suffered every penalty than associate with the official head of the Irish Government. Beside Lord Dudley stood grizzled little Sir Antony MacDonnell, the First Assistant Irish Secretary. He it was who drafted the bill. Horace Plunkett, Lord Iveagh, Lord Ashbourne, and many Unionist members joined the group. The Duke of Abercorn, the most powerful landlord in Ireland, asked to be introduced to John Redmond, and a mutual friend brought his grace to the leader of the Nationalist party, with whom the leader of the Irish landlords heartily shook hands. They patched up the peace of Ireland over the House of Commons refreshment-bar."

THE EARL OF DUDLEY,

Lord-Lieutenant of Ireland. The Land bill has inspired the Irish Nationalists with a new feeling of friendship for him.



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JOHN REDMOND,

Leader of the Irish Nationalist party. His handshake with Lord Abercorn is considered an event of national importance.

The bill is, necessarily, very elaborate and complicated; but its general features are thus described by the Springfield *Republican*:

"The bill evidently follows, in general outline, the scheme which was agreed upon in the recent conference of landlords and tenant farmers, presided over by Lord Dunraven, and which has already been widely discussed in Great Britain and America. The principle of the bill is voluntary land purchase, under which the occupiers and cultivators of Irish soil may soon become the owners of the land. The landlords are to sell at rates satisfactory to them, and the tenants are to buy with such advances of cash, by instalments, as are within their means. The difference between what the landlords must have and what the tenants can pay is to be made good, as a free gift, by the British Government. . . . . .

"It must be understood that British credit is to be applied in two ways. On the one hand, there is to be this smaller sum [$60,000,000] given freely, which is never to be repaid; on the other, there is an enormous amount to be loaned out of the imperial treasury to the tenants to enable them to buy the land. As Mr. Wyndham explained, this great sum, which is now esti-

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mated by both Mr. Wyndham and Mr. Morley as about $500,000,000, is to be raised on a new government loan, guaranteed at 2¾ per cent. interest, and issued as it may be needed during a series of years. The money thus raised will be loaned to the tenant purchasers at 3¼ per cent. interest—all this of course to be ultimately paid back to the Government. As the working out of the scheme will require a long series of years, the annual charge on the British treasury will not be over some $2,000,000 a year, according to Mr. Wyndham, which will be largely counterbalanced, it is hoped, by a reduction in the expense of governing Ireland due to the greater contentment of the inhabitants. Both the constabulary and the magistrates could be reduced in number, while the old land commission could be dispensed with entirely."

For carrying out the provisions of the bill, three "estates commissioners" are to be appointed, who are named in the bill, and one of whom, Frederick S. Wrench, now an Irish land commissioner, is strenuously objected to by the Irish leaders. The bill contains no compulsory clause requiring landlords to dispose of their lands, and it is thought that the majority of the Ulster landlords will refuse to sell under the provisions of the bill. These provisions apply to those lands only which are mainly agricultural or pastoral, and do not, therefore, directly affect artisans and mechanics. The bill, if finally passed, will go into effect November 1 next, and it is estimated that the length of time over which it will operate will be from twenty-eight to thirty years, tho the time for repayment of the government loans will extend over a period of about sixty-two years. The arrears of rent are not swept away by the bill, as first reported, but the commissioners are given power, in special cases, to remit a part or all of the arrears due at the time of purchase.

John Redmond, M.P., leader of the Irish Nationalists, speaks cautiously of the bill, but admits that it "marks an enormous advance on any measure of its kind hitherto proposed by an English government." The Irish National convention will be held in Dublin, April 14, and its action on the bill, it is thought, will determine its fate, as it is not likely that the Government will assume the burdens imposed unless the bill is accepted by the Irish.

The press comment cabled from London and Dublin is all commendatory in general, with reservations as to details. The costs imposed are not considered excessive if the pacification of Ireland is accomplished thereby.

The American press is almost as keenly interested in the bill as is the British press, and its introduction by the Conservative Government is by many attributed to the political need of the Balfour ministry to make terms with the Nationalists. *The Public Ledger* (Philadelphia) concludes an editorial on the "Dawn of Ireland's New Day" as follows:

"What the restoration of their land to the Irish people means can in no way be conceived by those who have not gazed upon the extreme of human misery as it is shown in Ireland to-day. Since Cromwell's armies overran the country, and the land was parceled out among his generals, its people have been subjected to a long and merciless exploitation. The landlords have been mere exactors of tribute; none of the money wrung from tenants has gone back in the form of improvements; little of it was ever allowed to circulate again in the country, which was drained and sucked dry. Each generation paid for the land, without acquiring an acre; the next generation paid for it again, and still owned nothing. Usually the people were allowed to retain enough of the products of their own toil barely to keep their souls in their bodies, tho between 1845 and 1848 a million of them died. After the famine year matters were even worse. Landlords, despairing of regular rents from the starving people, drove them off of large tracts, which they now gave over to pasturage. To-day out of 15,000,000 acres of arable land in Ireland, less than 2,500,000 acres is under the plow. The best land is given to cattle. The people are in many regions huddled together in bogs, trying to eke a living out of mudholes such as an American farmer would turn over to his pigs for a wallow. The mass of them live in huts of one or two rooms, often without windows. One in seven of the population is 'on the rates'—supported by the parish; half the rest live on the ragged edge of hunger, and half the remainder are fed largely by the remittances of sons and daughters in America. Mr. Wyndham on Wednesday instanced a village in which the landlord was in the workhouse the greater part of the year, while the tenants lived under conditions worse than those found among the Kafirs in Africa."

Referring to the outlay imposed ($560,000,000), *The Tribune* (New York) says: "No wonder that the price of consols goes lower than it has been for thirty years. . . . Nevertheless, there are worse things in the world than depressed consols."

The Times (New York) questions the economic wisdom of the bill as follows:

"It is more than a little strange that Great Britain should have waited, before making what looks like a sincere attempt to replace landlordism by peasant proprietorship in Ireland, until the economic and social wisdom of such a change has begun to be questioned and doubted. For scores and scores of years small landholdings have everywhere been praised as producing condi-

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THE KENTUCKY WILLIAM TELL.
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DEMOCRATIC LEADERS IN CARTOON.

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tions theoretically desirable in any country, and even those who profited personally by the possession of extensive domains have admitted, more or less openly, that their position was only defensive. But now the situation is differently viewed by many observers, and the suggestion is openly offered that what may be called individual farming is neither beneficial to its practitioners nor advantageous to the state. The small farmer can not use to their full extent the mechanical and scientific aids which the age has placed in the hands of the man or corporation that farms on a great scale, and yet the small farmer must sell his products in the open market in competition with the exploiters of tracts that are more like principalities than farms. He gets on the crops from a few acres the same percentage of profit as does he whose harvests are gathered in conditions that turn a minute fraction into an annual fortune. For much the same reason that factories have supplanted the little shops of other days, it is prophesied that the small farmer will soon be regarded as an anachronism. And it is at this time that Great Britain has made up her slow mind to try the experiment of peasant proprietorship! It is reform, but perhaps it is belated reform, with the circumstances demanding something quite different."

THE ST. LOUIS FAIR'S "AD VANCE AGENT."

DAVID R. FRANCIS, who has been mayor of St. Louis, governor of Missouri, and Secretary of the Interior, is now president of the Louisiana Purchase Exposition, to be held in St. Louis next year; and his efforts in promotion of that enterprise have met with such astonishing success that he has been suggested as a Presidential "possibility." He is "prominently and frequently mentioned as such in the West," reports the Kansas City *Journal*. In the brief space of time between February 25 and March 10, Mr. Francis visited London, Paris, Brussels, Madrid, and Berlin, and had audiences with King Edward, President Loubet, King Leopold, and Emperor William. King Edward promised to send to the exposition the jewels of Queen Victoria's jubilee of 1897, President Loubet promised to attend the exposition in person, Leopold assured Mr. Francis that only his age and the distance will keep him away, and the Kaiser granted him an exclusive audience of fifty-five minutes and promised to send a quantity of the Hohenzollern family plate and some of his own personal treasures. The German Reichstag, with only two dissenting votes, appropriated $375,000 for the German exhibit, and, it is expected, will make the sum $750,000. The British Government has decided to recommend an appropriation of $150,000, with more to follow. Mr. Francis also succeeded in interesting the European newspapers, public men, and merchants in the fair, and he was interviewed, and dined, and promised exhibits galore. Three hundred French exhibitors entertained him at a dinner in Paris, and some of the members of the British House of Lords "were responsible for several dinners given in his honor." One result of this remarkable European trip has been an increase in the newspaper attention to the exposition in this country.

DAVID R. FRANCIS,

The "Advance Agent" of the St. Louis Fair, who interviewed three Kings and a President within two weeks.

Says the St. Louis *Globe-Democrat*:

"Before Mr. Francis went over to Europe the governments of that region, except France's, were rather apathetic, and the press of their countries gave comparatively little space to the fair. All this indifference has been displaced by a sympathetic interest which stands a chance to register itself in large exhibits from all of them and a big attendance from all over the world.

"There is a prospect, too, that the heads of the governments of the leading European countries will all be personally represented at the fair. It is understood that President Loubet, of France, will make the visit in person. The Prince of Wales, it is believed, will be Edward VII.'s personal representative here, while Prince Henry or the Crown Prince, and probably both of them, will be sent here by William II. Spain's interest in the exposition has been shown by the circumstance that its Minister has been the first of the foreign diplomats at Washington to visit St. Louis."

Dun's Review gives the following interesting figures in regard to the exposition:

"The following comparisons will serve to convey some conception of the magnitude of the forthcoming exposition. The Centennial Exposition at Philadelphia covered 236 acres, the Paris Exposition of 1899–1900, 336 acres, the Columbian Exposition at Chicago, 633 acres. The World's Fair at St. Louis will cover 1,180 acres. The construction cost of the Centennial Exposition was $8,500,000, that of the Paris Exposition was $9,000,000. The cost of the Columbian Exposition was estimated at $18,322,000, and the total cost was $27,250,000. The estimated construction cost of the St. Louis World's Fair is $30,000,000, and its total cost will be upward of $40,000,000 by the time the work is completed. The various States are now rapidly fixing upon their appropriations for the purpose of being fittingly represented at St. Louis. Missouri has voted $1,000,000, Illinois $250,000 as a preliminary expenditure, shortly to be increased; Iowa $125,000, which will probably be increased, and Mississippi $50,000, the first appropriation of this kind ever made by that State. New York has not as yet made any appropriation, but it is expected that the legislature will see that the reputation of the State for enterprise in such matters is fully maintained."

PROBLEM OF THE PHILIPPINE "LADRONES."

THE capture of Surigao on March 22 and its relief next day, and a pitched battle near Manila on Friday of last week, constitute the most serious of a series of outbreaks that have been occurring with considerable frequency in the Philippines during the past few months, and these evidences of disturbance and unrest are causing some comment. It seems that Surigao, which is a town in Northeastern Mindanao, was "rushed" and taken by about ten escaped convicts and some sixty or eighty "ladrones," who killed Inspector Clark, the American in command of the native constabulary force. The constabulary dropped their guns and fled, while the American residents took to the Provincial building, which fortunately contained the cable office. The building was barricaded, aid was summoned by cable, and, under the command of "Yellowstone Kelly," a former Indian scout and captain of volunteers, the little band of nine Americans, two of them women, held the fort for eighteen hours. When the relieving column came in view of the town, the ladrones promptly fled. On Friday of last week there was a pitched battle between two companies of Macabebe scouts and "the main body of San Miguel's force of insurgents and ladrones," as the despatch from Manila calls them. The "insurgents and ladrones" occupied an entrenched position, and had erected a stone fort, which was garrisoned by 200 men. The fighting lasted an hour and ended in "a gallant and successful charge" by the Macabebes, led by two American lieutenants, which routed the San Miguel party. Lieutenant Reese was seriously wounded. San Miguel was killed.

These outbreaks are regarded principally as evidences of an unsettled and unsatisfactory state of affairs in the islands that

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KIND LADY: "You poor man, sorry I can't give you a pair of shoes, but take these." —*The Brooklyn Eagle.*

HELP AT LAST!
—*The Detroit News*

should be remedied before they become more serious. "It can only be surmised by the general public how far the disaffection extends," says the Manila *Sun*, "and altho the reports of the authorities are reassuring, and depreciate the extent of the trouble, the public is rather chary of believing that there is not some general plan of disturbance on foot." The Manila *American* thinks that a mistake is being made in leaving the suppression of these outlaws to the native constabulary, instead of committing the work to the army. It also suspects that the scattered bands of ladrones are working in harmony, with "individual direction behind them." "It certainly does not appear," adds *The American*, "as tho the situation was as 'well in hand' as the authorities believe it is."

The Manila *Cablenews* takes a much more hopeful view:

"Major Garwood has returned from the province of Albay bringing the intelligence that affairs are much quieter in that province; that a number of brushes had taken place between the constabulary and the ladrones, and that the latter were always successful. There is a lesson in this.

"With all the editorial comment which has been caused by the present amount of ladrone activity—which is indeed considerable—it is singular that one important fact has been overlooked. It is a pleasant fact—an encouraging fact, and this is perhaps the reason it has not been more widely commented upon.

"The men who are at present engaged in keeping peace in this country are the constabulary. They may at times suffer petty reverses through being outnumbered and compelled to be content with drawn battles, but in the main they are winning and they are fighting with a will.

"We wish those who have maintained that the constabulary would never answer the purpose for which they were organized, who were positive in the conviction (and free in its expression) that in organizing them we were merely arming and educating a force which would one day turn on us, to give this fact due weight.

"The Philippines constabulary is to-day engaged in putting down ladronism with all the energy in its power. There is no longer any ground for maintaining that their hearts are not in their work, and the result is gratifying in the extreme in that it finally proves that there is in the Philippines a good element which will offer up their lives if need be to maintain the authority of the United States and to suppress robbery and lawlessness. . . . . .

"Ladronism is not insurrection and the safety of the islands is in no danger, but it is indeed a nuisance and one which should be most relentlessly stamped out. The quickest way to accomplish this is to fully demonstrate to the people that the commission was not wasting time when they decided that 'membership in a ladrone band means death.' We hear much talk of ladrones who force peaceful inhabitants to join them under threats of personal injury. When the native in the provinces realizes that he has as much to fear from the American authorities as he has from the ladrones, ladronism will cease to exist. This will not be the case, however, until the judges realize that their oath of office places upon them the obligation to enforce the law, and the law on this subject is expressed in no uncertain terms."

Governor Taft says, in the report of the Philippine commission which has just been issued in bound form from the Government Printing-Office at Washington:

"It is not certain whether in the present depressed state of agriculture, with the temptations to ladronism, that the constabulary will be able without the aid of the military to stamp it out. Were there any attractions to agriculture, were there prosperous conditions in the country, it would not be a troublesome matter to deal with; but when want and famine are staring people in the face, the life of the freebooter offers to the desperate and the weak a very great attraction.

"The natural discontent with the Government when suffer-

THE SENATE BARBER: "This is where I quit. The other barber will finish the job if you'll come in in the fall."—*The Minneapolis Journal.*

"HELPING CUBA" ILLUSTRATED.

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ing is at hand, promoted as it has been by the cholera restrictions and the high prices of rice and other commodities which have been greatly enhanced by the depreciation of silver, might well have caused a new breaking out of the insurrection; and, in my judgment, it speaks wonders for the ease with which this country may be governed in normal times, that we have had comparatively so little disorder since the surrender of the insurgent arms in April. Civil government was completely established in the Filipino provinces throughout the archipelago in July of this year, and since that time an American soldier has not been called upon once to discharge his weapon. The country has been policed by the constabulary, a force of some 5,000 or 6,000 men. It may be that as the conditions grow worse—for they are likely to do so before they grow better—it will be necessary in a province like Cavite, where ladronism seems inbred in the people, to proclaim martial law and even to call in the military finally to suppress it; but it is still hoped that this may be avoided."

OUR NATIONAL DRINK BILL.

THE use of alcoholic beverages in this country has nearly doubled since 1880, having increased from 10.09 gallons per capita to 19.48 gallons, a gain of over 93 per cent. This is one of the several interesting facts which *The American Grocer* presents in its annual estimate of "stimulating beverages." During this period the use of coffee has increased a trifle over 52 per cent., while the use of tea has decreased nearly 48 per cent. The total amount paid in this country for "stimulating beverages," last year, was $1,369,098,276, or $129,989,281 more than the average yearly expenditure for the past five years. The per-capita expenditure for stimulants for 1902 was $17.33 for the 79,003,000 inhabitants, or 4.7 cents a day. The per-capita cost of alcoholic beverages (reckoning that the users of alcoholic stimulants form one-fourth of the population) was $69.32, or 19 cents a day. Bringing together into one group the cost at retail of all beverages, we have as follows:

Alcoholic drinks		$1,172,565,235
Non-alcoholic stimulants—		
Coffee	$149,891,030	
Tea	39,642,011	
Cocoa	7,000,000	196,533,041
Total, 1902		$1,369,098,276
Total, 1901		1,273,212,386
Total, 1900		1,228,674,925
Total, 1899		1,146,897,822
Total, 1898		1,177,661,366

The quantities of the four leading beverages consumed during the year ending June 30, 1902, were as follows:

	Gallons.
Coffee	1,498,910,304
Beer	1,381,875,437
Tea	396,420,115
Spirits and wines	157,206,554

The New York *Press* sees something significant in these figures. It says:

"Moralists will see in these figures a warning against the rapid pace which our people are setting in business and other affairs which induces the use of stimulants, and if they will compare the statistics of 1901, when the per-capita consumption of alcoholic beverages was 17.90, with that of 1902, when it was 19.48 gallons, there will be some force in their argument that the drink bill of the nation is excessively high. There may be some little satisfaction to them, however, in the fact that the consumption of spirits was not so great in 1902 as it was in 1892. The increase in the past ten years has largely been in wine and in beer. It is one of the interesting phases of human nature, as shown by official figures, that panic years, such as 1893, saw a much larger consumption of spirits than did years of general prosperity. Good times, when labor is employed and money is in abundance, stimulate activity in the wine and beer trade, while the consumption of spirits mounts high apparently in years of dissatisfaction and distress."

A timely editorial appears in the New York *Sun* giving the figures of sales of mineral waters in the United States. We quote:

"In 1890 47,000,000 gallons of mineral waters from springs in the United States were sold; in 1901, 55,775,000; and in 1902, 65,000,000. The value at the point of shipment now reaches $10,000,000 a year, and taking into account the expense of transit, bottling, and the profits of retailers, $18,000,000 or $20,000,000 must be expended each year for American mineral waters. Following any epidemic of any zymotic disease there is generally reported a marked increase in the sale of mineral water in hotels, in dining-cars on railroads, and in theaters; and very likely this increased care in the use of water is of immense effect toward counteracting the dangers arising constantly from the neglect to care for the public water-supply in accordance with the growth of population. The productiveness of the mineral-water springs of the United States is practically unlimited, and at the rate which the product is increasing it can not be long before the amount sold each year will reach 80,000,000 gallons, nearly equivalent to a gallon per inhabitant. Americans are the greatest water-drinkers in the world."

A NEW BEEF TRUST.

ON March 20, the Missouri Supreme Court fined five big beef-packing companies $5,000 each for combining to control the price of meat; two days previously the National Packing Company, controlled largely by the same big packers, was secretly incorporated in Trenton, N. J. "Accompanying the filing of the

"I'LL GET IT ALL BACK."
—*The St. Faul Pioneer Press.*

charter, which was first recorded in the Hudson county clerk's office," says the Trenton correspondent of the New York *Sun*, "came a request that the incorporation be kept a secret, and so carefully was this observed that when the corporation clerk was asked for the papers, it developed that he had hidden them so securely that it entailed a long search to discover their whereabouts." The new corporation, which makes its appearance so shyly, is a combination of several minor packing companies which are controlled by the big packers; the big packing companies are not included. The Philadelphia *Record* and several other papers think, however, that the present make-up of the concern is only experimental, and that "if this form of combination shall stand the scrutiny of the courts the combination can easily be expanded to include the big packers who have organized it," while "if it shall be held invalid, the owners have simply to distribute among themselves the several companies which have been combined."

The Baltimore *Herald* encourages the Western cattlemen to form a combination to fight the packers. It says:

"The National Beef Company is to have a capital of $15,000,-

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000 and expects to clear in a year $1,500,000, that is, ten per cent. on its capital.

"In reality the earnings may be more than that, because in these days many concerns have capital stocks on paper only. The cattlemen in the West are anxious to be independent of the beef trusts, but they have not yet been able to agree upon a plan. If a drought such as prevailed two years ago in the West should be repeated this year, the trusts would have the country in their grip. Any sort of trust is bad enough, but one that can control any necessary of life is particularly oppressive. It would seem that the Western farmers and ranchmen who are prosperous could unite and form a big company to manage the slaughtering and distribution of meat so as to reap the profits of the business themselves, treating the people fairly at the same time, and thus rid themselves from the oppression of the trusts. That or some other plan will be hit upon. The trusts have invited war, and it will be war if any worse extortion is attempted.

"It will, however, take a large amount of money and considerable grit to fight the big concerns. Besides the National Company, the Swift concern has a capital of $25,000,000 and the Armour Company $20,000,000."

SIX REVOLUTIONS TO THE SOUTHWARD.

SANTO DOMINGO, Haiti, Honduras, Nicaragua, Colombia, and Venezuela are all experiencing revolutions this spring, in more or less aggravated forms, but without attracting much notice from the outside world. The Santo Domingo rebels gained a position on the front page of the daily papers, at the top of the column, last week, by capturing, the city of Santo Domingo; but considerable doubt is expressed of their ability to hold the town against President Vasquez, who was temporarily absent from home when the capital was taken. President Vasquez is considered an expert at revolutionary tactics, for it has been hardly a year since he was himself a revolutionist. Vasquez overthrew Jiminez, who overthrew Heureaux, etc. Now General Alejandro Woz y Gil is trying to overthrow Vasquez. The New York *Sun* gives the following information regarding the general:

PRESIDENT VASQUEZ,

Of Santo Domingo. He let General Woz y Gil out of jail, and the general is now trying to turn him out of the presidency.

"Gen. Alejandro Woz y Gil, who is mentioned as the chief of the rebellion, was the Dominican chargé d'affaires and consul-general in this city during the administration of the late President Heureaux. He was also President of Santo Domingo, about twenty years ago. General Gil was released recently by President Vasquez from prison, where he was confined by conspiracy against the Government.

"He promised to support the Vasquez régime and was to be appointed a member of the cabinet.

"But General Gil is evidently ambitious for another term as President. Hence the present uprising. It has no connection with the one suppressed only a few weeks ago, which was to make Gen. Juan Isidro Jimenez President again. Jimenez is now living quietly at the Hotel Muro in this city.

"General Vasquez said yesterday that no alarm should be felt over the safety of American property, as the Dominican Government could give it ample protection."

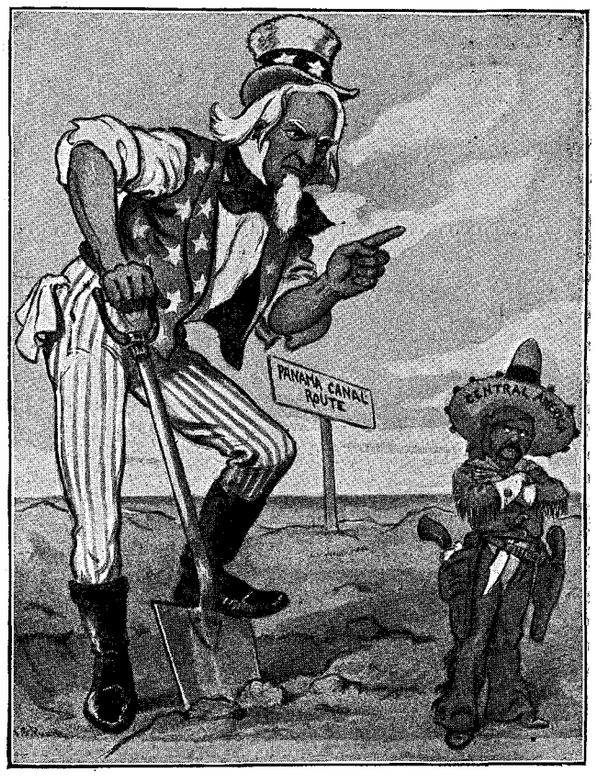
The Philadelphia *Press* sketches the general revolutionary situation thus:

"The crop of revolutions in the various countries to the south of the United States appears to be large this season. The one in Colombia is in a quiescent state, because of the canal project and the promises made as to what the new Congress will do. There was some ground for this revolution, as the Government was not legally organized. But the present attitude of the revolutionists is a legal acknowledgment of the government *de facto*, and the probabilities are the $10,000,000 canal money will result in a peaceful settlement of all troubles.

"It is difficult to predict the immediate outcome in Venezuela. Castro obtained his office in the beginning by a revolution which he started because some of his cattle had been seized for non-payment of taxes. He was afterward 'elected' in the way a dictator usually elects himself, and has had a revolution 'on his hands' since that time. Should he retire, peace might be restored. The entanglements with foreign nations growing out of the debt question might result in maintaining the peace. If that were done and the country developed it would be rich and prosperous.

"The threatened trouble between Brazil and Bolivia was not in the nature of a revolution, and has apparently passed away. Yesterday's news by way of Panama reported a serious revolution in Nicaragua, tho it may not be confirmed. But such a report would be received as a matter of course. The revolution in Honduras is reported to be making headway rapidly, and, judging from the various reports as to the cause, it might be expected to succeed. The man at the head of it was elected President to succeed the man now in office. The newly chosen President was engaged to be married to the daughter of the outgoing President, but he broke off the match after his election, whereupon the President in office refused to vacate and the revolution followed.

"Haiti and the Dominical Republic are almost in perennial revolutions. Both are in that condition now, and the United States has ordered a war-ship there to guard American interests. Owing to lack of efficient means of communication, revolutions go on in some of these countries for a good while without the knowledge of them reaching the outside world. But there is a gradual improvement, and the construction of the Panama Canal, followed by the intercontinental railway, will bring these fre-



UNCLE SAM; "Now, young man, while I'm digging here I'd like a long period of depression in the revolution business." —*Puck.*

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quent revolutions to an end. The trivial incidents, like that in Honduras, which led to some of these troubles, will then afford only grounds of amusement or criticism."

BRINGING THE ERIE CANAL UP TO DATE.

WITH the railroads that lie between the Canadian boundary and the Potomac and that run from St. Louis and Chicago to the Atlantic all working "in harmony," the existence of a water route through the Great Lakes, the Erie Canal, and the Hudson has become a fact of national importance. In 1825 the Erie Canal was needed because we had no railroads; now it is needed because the railroads have us. So, in substance, argues the New York *Journal of Commerce*. It says of the great railroad consolidation: "A power has been created which holds the commercial future of this port in the hollow of its hand, and practically the sole protection which is left to the merchants of New York against railroad extortion is the operation of motives of enlightened selfishness on the minds of the capitalistic junta who are now masters of the situation. That the argument for a permanent and radical enlargement of the State waterways derives new force from this latest advance in railroad combination requires no demonstration." These reflections are brought out by the passage, last week, by the New York State legislature, of a bill providing for the enlargement of the Erie Canal at a cost of $101,000,000. The new canal will be twelve feet deep and seventy-five feet wide, and will accommodate 1,000-ton barges. A referendum clause in the bill provides for its submission to the voters of the State next fall for ratification. Some doubt of the bill's success at the polls is expressed, but as New York city, Buffalo, and the counties along the canal contain a majority of the voters, others believe the measure will be ratified. In the vote in the legislature, party lines disappeared, and the measure was carried by a combination of Republican and Democratic votes. Most of the Republicans opposed it, and if the Democrats had not come to the rescue, it would have been lost, as the Republican papers frankly admit.

"The maintenance of the Empire State's commercial supremacy depends upon the achievement of this great work," declares the New York *Herald*, and the New York *Evening Post* says similarly:

"The commercial supremacy of the State, as well as of the port of New York, is involved in the canal question. The passage of grain for export through New York has steadily fallen-off from year to year as the Erie Canal has become a less and less efficient carrier in comparison with modern transportation facilities. Railroad improvements have progressed without interruption, but the canal has remained practically stationary since the sixties, the wasted expenditure of 1897 representing the only attempt at substantial betterment. But railway development has not enhanced the relative advantage of this port as a point of departure for foreign freights. Its tendency has, in fact, been exactly the contrary. With the water route practically abandoned, New York has been obliged to take its chances in railroad competition with Portland, Boston, Philadelphia, Baltimore, Newport News, and even with Savannah. As a result of railroad rate-wars, a differential of three cents per hundred in favor of Baltimore and two cents per hundred in favor of Philadelphia was established a number of years ago, greatly to the injury of this port. Furthermore, the Southern ports have the advantage of shorter distance from Western centers, lower dock and transfer charges, etc. The one great natural advantage possessed by New York, besides its splendid harbor, is the topographical opportunity to construct a great waterway connecting the Great Lakes with the Atlantic. This is provided by the valleys of the Hudson and the Mohawk, and the comparatively low and level lands west of Oneida Lake. No such water route could be constructed through any other State, no matter how great its enterprise, and if the canal is completed on the lines now laid down by the legislature, it can have no rival as a waterway from the interior to the Eastern coast, except, perhaps, the St. Lawrence route."

COMING RELEASE OF MRS. MAYBRICK.

THE official announcement, in London, that Mrs. Florence Maybrick will be released in the spring of 1904 ends an agitation which has been going on both in this country and England for nearly fifteen years. Mrs. Maybrick, an American woman, was convicted of the murder of her husband, in England, in 1889, and was sentenced to death by Justice Stephen; but the British Home Office commuted the sentence to life imprisonment. Then began an agitation, which was greatly intensified when, several months later, it was found that the justice was mentally incapacitated for the bench. The decision was considered unreasonable, because Justice Stephen, who spoke for two days in charging the jury, declared that he did not see how any jury could convict Mrs. Maybrick. The justice died some time later in a madhouse; but despite the supposition that the justice may have been out of his mind when he sentenced the prisoner, and in spite of the many petitions for her release, the British Government would not yield. The British Home Office investigated the case and declared that the trial was fair and the verdict justified.

In 1889 and 1890 Secretary Blaine appealed to Lord Salisbury, and soon after the second appeal a petition signed by many Americans was forwarded to the English Premier, but with no success. In 1891 Secretary Blaine sent a petition to the Queen, and the next year Secretary of State Foster appealed for a pardon. In 1896 two more petitions were sent to the Queen, and the Woman's International Maybrick Association was formed for the purpose of uniting the petitions of all American women, at home and abroad, in an appeal to the Queen. It is believed that only recently Ambassador Choate made another attempt to secure the prisoner's release.

The Detroit *Tribune* and the Pittsburg *Times* declare that the release is a victory for public opinion in the United States. The Providence *Journal*, however, says:

"Those admirers of Mrs. Maybrick who have labored so long and so earnestly for her release will be gratified by the news that the British Government contemplates opening her prison-doors next year; and perhaps they will see a resemblance in this action to that of the unjust judge of Scripture, who heard the widow's plea lest by her continual coming she should weary him. But it can not be said that public sentiment in general has been on Mrs. Maybrick's side. She had a strong motive for the crime imputed to her, and her life before her husband's death was not such as to bear scrutiny. Doubtless this consideration had much to do with Queen Victoria's determined opposition to her release. The fact that Mrs. Maybrick is needed as a witness to save her mother's property now gives the Home Secretary an excuse for clemency which has not hitherto been available."

TOPICS IN BRIEF.

CASTRO seems to be taking one of those Patti farewells.—*The Chicago News.*

SIR THOMAS LIPTON is rather too modest in his calling his yacht *Shamrock Third*. We do not expect to see her placed worse than second.—*The Philadelphia North American.*

IT is said that twenty-five per cent. of the governors of the various States are Methodists. In most respects, however, the Methodists stand as well as other denominations.—*The Kansas City Journal.*

JOHN MITCHELL calls strikes "the sledge-hammers that weld the connecting-links of labor and capital." It seems the long-suffering community is the anvil.—*The New York Mail and Express.*

IS this a piece of sarcasm in a Boston paper: "The public is to lose Mr. Dooley. He has been hired by the Harpers to write exclusively for their publications."—*The St. Louis Globe-Democrat.*

IF Mr. Baer's foresight had been as good as his hindsight certainly is, instead of posing as a trustee of divine Providence he would have hastened to the nearest federal judge and secured an order restraining the miners from striking.—*The Commoner.*

THE editor of one of our exchanges says that he would rather do two years in an American prison than one in a British institution of the same kind—and yet some people would have us believe that patriotism is dying out.—*The Star of Hope, Sing Sing Prison.*

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LETTERS AND ART.

A LITERARY SENSATION IN RUSSIA.

WHAT are the limits of realism in fiction, especially in fiction touching the delicate and intimate sides of the relations between the sexes? How far may a novelist go in this direction without incurring the reproach of pandering to prurient curiosity and vicious sensualism?

These questions have been raised in the Russian periodical and newspaper press by Countess Sophia Tolstoy, the wife of the great author-moralist. They are discussed with animation and some ill temper not only by professional critics and writers, but by correspondents representing the "reading classes"—students, mothers, fathers, and so on. The debate had its origin in a letter written by the Countess Tolstoy (whose appearances in print have not been frequent) to the *Novoye Vremya* in denunciation of a story by a young novelist, Leonid Andrieff, regarded as a sort of follower of Górky and literary grandson of Tolstoy himself. The story was entitled "In a Fog," and depicted the moral tortures of a young and high-minded student who, through ignorance and bad associations, had glided into immorality and incurred a loathsome disease. Was the subject legitimate, and, if so, was its treatment by Andrieff offensive, needlessly brutal, and calculated to encourage vice and the very evils realistically depicted?

Countess Tolstoy answered the last question in the negative, and, in view of Andrieff's popularity and undoubted talent and original bent in the choice of topics (months before, another story of his had provoked a storm), she went on to make the following general reflections:

"Writers like Andrieff are not to be read, lauded, and rewarded; it behooves all of our educated society to protest indignantly against the filth scattered all over Russia by the reviews and book publishers that encourage them. In the works of Maxim Górky there is always relief in some character or some moving situation, which makes you feel that the author, full of pity for the fallen, firmly distinguishes between the good and the bad, and loves the former. If Górky has imparted much cynicism and nakedness into the scenes in which he depicts the life of a certain class, he makes you feel that he heartily deplores the evil and misery caused by vice, ignorance, and poverty.

"But in the stories of Andrieff one feels that the author relishes and derives satisfaction from the vile phenomena he depicts, and by this love for vice he infects the undeveloped, morally unwashed reading public, which is as yet incapable of analyzing life and which stupidly repeats the favorite but senseless formula: 'But this is reality!'

"Reality! But why should the reader's eyes be turned on that particular side of life? What an immense horizon there is before the really gifted artist! I can not refrain from mentioning the great work which was created under my own observation—'War and Peace'—in which the author penetrated into so many hearts and compelled us all to love that which he loved. For years thousands have been attracted by this book, which throws not the smallest shadow of corrupting influence on the souls of its readers.

"But the pitiable new writers of contemporary fiction, like Andrieff, for example, have been able merely to concentrate interest in the filthy aspect of human degradation. They invite and summon the public to study the decaying corpse of human sin, and to close their eyes to the whole spacious, beautiful world, with the loveliness of nature, the majesty of art, the nobility of human aspiration, the religious and moral ascent of the race, the great ideals of goodness and love—even, let us add, the weaknesses, misfortunes, and tragedies of mankind as shown by a Dostoievsky. In describing the last-specified things, however, the artist should brightly illuminate, not the direction of vice and sympathy therewith, but that direction in which we find struggle against sin and corruption, the triumph of truth and humanity over evil and vice."

Several critics and publicists of note have expressed their sympathy with Countess Tolstoy's indictment of the younger novelists, but Andrieff has not lacked stout champions. The charge that "In a Fog" betrays a salacious sympathy with vice is declared to be absolutely unwarranted by the tone and manner of the story. "A Russian Mother" writes to the *Novosti* that Andrieff is to be thanked for raising a question which so vitally concerns the welfare of the rising generation and for breaking the silence imposed by cowardice and hypocrisy. A university student writes that the story so violently attacked points a salutary and profound moral, and is free from all suggestion of evil. There is no filth in the story, asserts a third writer, and the author's object is to excite aversion and terror, to compel a study of the causes of a condition which wrecks thousands of lives, physically and morally, and converts society into a huge hospital. "A Russian Woman" writes in the same paper:

"It is not immoral to cry out, to tell the painful truth. We mothers, in our inmost souls, tremble for our sons, and if we detect something wrong in their lives, we try to deceive ourselves and to make light of it. We need more of such healthy champions of morality as Andrieff, who, in his final stroke, sounds the knell of vice and impurity. We, fathers and mothers, must stand nearer to our children and save them from a mass of errors and faults. Andrieff does not render vice alluring; he artistically depicts the inevitable and revolting consequences of an abnormal social relation."—*Translations made for* THE LITERARY DIGEST.

WILLIAM MORRIS: "THE HAPPIEST OF THE POETS."

TO those who have discerned the spirit of melancholy that clouded the later years of William Morris's life—a melancholy bred by the contact of so idealistic a nature with the stern facts of our present-day world—there must seem something paradoxical in the statement that Morris was "the one perfectly happy and fortunate poet of modern times." The words quoted are used by Mr. W. B. Yeats, the Celtic poet, in an appreciation of Morris bearing the title, "The Happiest of the Poets," and appearing in *The Fortnightly Review* (March). What Mr. Yeats means is evidently that Morris followed, his life long, "a dream of natural happiness," and that "all the people of all his poems and stories, from the confused beginning of his art in 'The Hollow Land' to its end in 'The Sundering Flood,' are full of the heavy sweetness of this dream." We quote further:

"All he writes seems to me like the make-believe of a child who is remaking the world, not always in the same way, but always after his own heart, and so, unlike all other modern writers, he makes his poetry out of unending pictures of a happiness that is often what a child might imagine, and always a happiness that sets mind and body at ease. Now it is a picture of some great room full of merriment; now of the wine-press; now of the golden threshing-floor; now of an old mill among apple-trees; now of cool water after the heat of the sun; now of some well-sheltered, well-tilled place among woods or mountains, where men and women live happily, knowing of nothing that is too far off or too great for the affections. He has but one story to tell us, how some man or woman lost and found again the happiness that is always half of the body; and even when they are wandering from it, leaves must fall over them and flowers make fragrances about them, and warm winds fan them, and birds sing to them. . . . His poetry often wearies us, as the unbroken green of July wearies us, for there is something in us, some bitterness because of the fall it may be, that takes a little from the sweetness of Eve's apple after the first mouthful; but he who did all things gladly and easily, who never knew the curse of labor, found it always as sweet as it was in Eve's mouth. All kinds of associations have gathered about the pleasant things of the world, and half taken the pleasure of them for the greater number of men, but he saw them as when they came from the Divine Hand."

Morris's vision, continues Mr. Yeats, is "true because it is poetical, because we are a little happier when we are looking at

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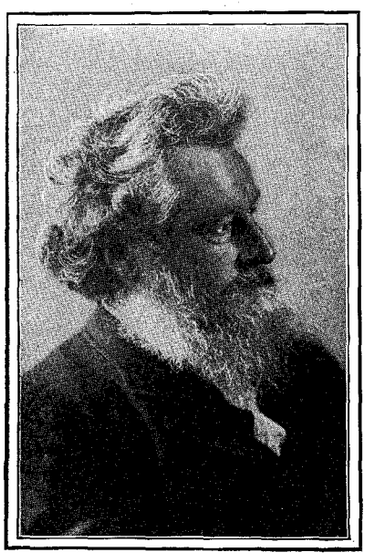
it." He knew, "as Shelley knew by an act of faith," that "the economists should take their measurements, not from life as it is, but from the vision of men like him, from the vision of the world made perfect, that is buried under all minds." Mr. Yeats says in conclusion:

"He knew clearly what he was doing toward the end, for he lived at a time when poets and artists have begun again to carry the burdens that priests and theologians took from them angrily some few hundred years ago. His art was not more essentially religious than Rossetti's art, but it was different, for Rossetti, drunken with natural beauty, saw the supernatural beauty, the impossible beauty, in his frenzy, while he, being less intense and more tranquil, would show us a beauty that would wither if it did not set us at peace with natural things, and if we did not believe that it existed always a little, and would some day exist in its fulness. He may not have been, indeed he was not, among the very greatest poets, but he was among the greatest of those who prepare the last reconciliation when the Cross shall blossom with roses."



WILLIAM MORRIS,
The English poet and craftsman.

An evidence of growing American interest in the work of William Morris is afforded by Elizabeth Luther Cary's new and handsomely illustrated biography, "William Morris: Poet, Craftsman, Socialist." Miss Cary says, in part:

"In regarding Morris through the medium of his work, it is difficult to gain a coherent impression. He turned one side and another to the world with such rapidity of succession as to give a sense of kaleidoscopic change. What new combination of color and form his activities would take was always impossible to forecast. And the thing that he was doing seemed to him at the time the one thing in the world that was worth doing, the one thing that 'a reasonable and healthy man' would make it his pleasure to do. Yet all these pursuits taken up by him with so much zest, and laid down by him with such suddenness, fitted harmoniously and accurately into the plan of his life, which, with the decade of militant Socialism deducted, presented a smooth and even surface, unbroken by any violent change of circumstance or method or motive. He has been described by nearly all who have written of him as a 'rebel,' and a rebel he was in the true Quixotic sense, his lance in rest to charge at any moment against any windmill of convention that might offend him. . . . It is doubtful whether he would have made as strong an impression on his generation as he did if he had devoted his time to one branch of art and worked along conventional lines. His greatest gift was not so much the ability to produce art, artistic tho he was in faculty and feeling, as it was the ability to make people see the difference between the kind of beauty to which his eyes were open and the ugliness commonly preferred to it. Nothing is so convincing as to see a man accomplish with his own hands what he has declared possible for any one to accomplish. Morris's continual illustration of his theories was perhaps more useful in awakening interest in just the matters which he had at heart than any more patient pursuit of an ideal less readily achieved.

"Considered superficially, he appeared the very prince of paradox. Art was a word continually on his lips, the future and fortunes of art were constantly in his mind, yet for the greatest art of the world he had few words, and the most passing interest. The names of Raffael and Leonardo, Giotto, Dürer, Rembrandt, Velasquez, were seldom if ever on his lips. Art had for him an almost single meaning, namely, the beauty produced by humble workers as an every-day occurrence and for every day's enjoyment, art by the people and for the people."

A NEW INTERNATIONAL LANGUAGE.

CONSIDERABLE interest is being manifested in "Esperanto," a language intended for "universal" currency and invented by a Russian, Dr. L. Zamenhof, in 1887. It fills the place previously occupied by "Volapük," which was devised by J. M. Schleyer in 1879, but never attained to any great degree of popularity. "Esperanto" has already some eighty thousand adherents, including members of the French Institute and professors in several of the Continental universities. It has also won the indorsement of Count Tolstoy and of the late Max Müller. Its object, as M. Louis Baron explains (in *Le Monde Moderne*, Paris), is:

"To furnish to people who need to communicate with foreigners—travelers, scientists, business men—the way to a mutual understanding without the necessity of resorting to the study of many foreign languages or to translations; in fact, to realize the harmony of expression which is said to have existed previously to the time when men conceived the foolish idea of erecting a tower of Babel."

The new "universal language" is based upon all existing languages. Latin, however, is the predominating element, and this fact doubtless accounts for the greater popularity which "Esperanto" enjoys in France, Spain, and Italy, as compared with its vogue in Germany, England, and Scandinavia. Says M. Baron: "This is the weak point of the new language. . . . . The question is bound to be asked why one should take so much trouble to manufacture an idiom which is only a counterfeit of Latin, when Latin is already being used the world over by savants who wish to communicate with one another or to formulate new scientific terms."

M. Baron quotes the following expression of opinion from Tolstoy in relation to "Esperanto":

"I found 'Volapük' very complicated, while 'Esperanto,' on the contrary, is very simple. It is so easy to learn that recently, having received a grammar, a dictionary, and several articles in that idiom, I was able at the end of two short hours to easily read the language and even to write some of it. The trouble involved in a few hours' study is so slight, and the results may prove so great, that no one should refuse to make the attempt."

Max Müller said, shortly before his death:

"The conception of an artificial, international language, existing side by side with national languages, may be realized. I am sure that a language can be created more regular, more perfect, more easy to learn, than any of the natural dialects of humanity. I have frequently had to express my opinion as to the merits of the various schemes of a universal language. Each one of these seems to possess some special advantages and disadvantages, but I should certainly place the Esperanto system very high above its rivals."

A writer under the nom-de-plume of "Freidenker" discusses this whole subject interestingly in the pages of the New York *Times Saturday Review* He says, in part:

"'Volapük' dropped into disuse because it had too much grammar and the vocabulary was constructed on an impractical principle. Beginning with Dr. Zamenhof, a number of erstwhile Volapükists have constructed international languages, basing their vocabulary on the enormous number of words which resemble each other in the principal modern languages, and giving a strong preference to the Latin side. By far the best of these is the 'Idiom Neutral,' mainly due to Voldemar Rosenberger, of St. Petersburg. In this all the good features of 'Volapük' and 'Esperanto' are preserved, and the objectionable features of both are eliminated. The bad points of Zamenhof's language

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are that it requires certain special characters for printing, has an accusative case, and the verb is not simple enough.

"The following is a sample sentence in English and the three artificial languages:

"English.—Scientific books published in this language can be read by everybody in the original.

"Volapük.—Buks nolavik pepüböl in pük at kanoms pakapälön fa alim in rigad.

"Esperanto.—Libroj scienca publigata en tiu ci lingvo povas esti legata de cie en origino.

"Idiom Neutral.—Libri sientifik publiked in ist idiom potes esar lekted per omnihom in original.

"It will be observed that the 'Volapük' is unintelligible to a person of any nationality who has not studied it. The roots of the words are taken from English and Latin, but the system of forming them is so artificial that they are unrecognizable. 'Esperanto' and 'Idiom Neutral' can be easily understood by a Frenchman, Italian, or Spaniard without study, and present no great difficulty to an Englishman or German. The last version is manifestly the easiest."

A monthly journal, *L'Espérantiste*, printed in French and "Esperanto," is issued in Paris. In London, Mr. W. T. Stead, the editor of *The Review of Reviews*, is pushing the claims of the new language. In this country, a complete text-book on the subject has been prepared by J. C. O'Connor, B.A., and is published in New York.—*Translation made for* THE LITERARY DIGEST.

THE DANGERS OF A "LEARNED PROLETARIAT."

UNIVERSITY statistics recently published revive the discussion of the old problem that Bismarck, in his parliamentary addresses, so frequently mentioned with apprehension, namely, that of a "learned proletariat," a "mob" of technically educated men vastly in excess of the demand. The *Frankfurter Zeitung*, which is under all circumstances the best-informed journal in the "land of thinkers and authors" on subjects pertaining to higher educational matters, has something to say on this subject substantially as follows:

The statistics of the attendance at the universities and the technical institutes, which latter, by recent action of the authorities, have been placed on an equality with the former, again show how all the professions, with the sole exception of the Protestant ministry, are in danger of being swamped by an overproduction of graduates who want appointments, but who are doomed to disappointment. The total university attendance in the present winter term is 47,798, and the total enrolment at the nine schools of technology is 17,033, making a grand total of 62,831 men and women (the latter number but 1,271) who are preparing chiefly for professional careers. Of the university students probably about 8,000, and of the students of technology about 3,500, are not regularly inscribed members of these institutions, but all, with scarcely any exceptions, are aiming to fill positions that require technical and professional training. The representatives of the statistical sciences, such as Professor Lexis, have repeatedly drawn attention to the dangers resulting from this condition of affairs for society and the state, especially because the system of education that prevails at the German higher institutions of learning is of a kind that prepares men excellently for the one particular department which they have selected, and by reason of this specialization makes it exceedingly difficult for them to adapt themselves to other callings if they find their own line overcrowded. Bismarck repeatedly declared that the really bright minds in the dangerous ranks of the Social Democracy are such disappointed candidates for the various professions, and he was at times not disinclined to favor the policy prevailing in Russia, of limiting the attendance at these professional schools.

It is uncertain whether the danger of a learned proletariat will be increased or diminished by the fact that the attendance at the various schools of technology has increased so phenomenally during the last few years. In former years, these schools were ignored and often despised by the university people; but now, especially through the all-powerful influence of the Emperor in putting the two kinds of institutions upon an equal footing, the schools of technology have been given power to bestow the degree of "Doctor of Engineering." These schools are so overcrowded that the German students have entered upon a regular crusade against the foreign contingent, who learn in them the secrets of German industrial and commercial development, only to use their newly acquired knowledge against Germany in the home and foreign market. The majority of these institutes have already decided upon measures that limit the foreign element; their example has been followed in this respect by several of the universities, notably Berlin, Halle, and Leipsic. This rush to the schools of technology, however, has not made the attendance at the universities smaller, and no relief from the danger of a "learned proletariat" seems to be promised thereby.

In the Munich *Allgemeine Zeitung* (Nos. 10 and 28) full and complete statistics of these schools are published. Berlin leads with 4,378 students of technology and a total of 13,300 in the university. It is doubtless the largest educational center of the world now, and the most cosmopolitan. Its roster of students reads like a catalog of nations, representing almost every country in the world.—*Translation made for* THE LITERARY DIGEST.

THE AGITATION FOR A NATIONAL THEATER.

THE idea of a national theater, which has been eagerly championed from time to time and has won the approval of many leading authors, actors, and theatrical managers, including Joseph Jefferson, E. H. Sothern, Julia Marlowe, Mrs. Leslie Carter, Henry Miller, and Heinrich Conried, is again to the fore. A resolution has been introduced into Congress by Representative Meiers favoring a great state-endowed theater in Washington, and a congressional committee has been appointed to give the matter serious consideration. The American Dramatists' Club has also appointed a committee "to discuss and formulate a plan for presenting the endowed national theater project to the public," and among those actively interested are William Gillette, Augustus Thomas, and Arthur Hornblow, editor of *Th atre* (New York). Mr. Joseph I. C. Clarke, vice-president of the American Dramatists' Club, contributes an article to *The Theatre*, proposing:

JOSEPH I. C. CLARKE,
Vice-President of the American Dramatists' Club.
Courtesy of *The Theatre*.

(1) That a representative committee be organized by progressive steps, and proceed to incorporate itself.

(2) That a plan of subscription for shares or seats, or both, be formulated. "It has been calculated that a subscription for seats, or a sale of shares that would furnish an advance fund of $150,000, would be ample to give the plan a year of prosperous life. With the proper organization to give assurance of practical business-like management and a definite program announced, it is not to be doubted that the sum named could be raised."

(3) That a theater be leased for one season, and that one be built for the next, if the money therefor comes in.

(4) That a director be chosen "with the greatest care, for in his hands would lie much of the future of the project."

(5) That a conservatory of dramatic arts be organized in connection with the theater.

Mr. Clarke's plans have attracted attention throughout the country. The New York *Dramatic Mirror* thinks that "there is no doubt that if a proper plan of organization and operation could be devised, and the endowment secured, it would not be long before such a theater would be self-sustaining. Its influence upon the stage and public taste would be of incalculable

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benefit." The Chicago *Inter Ocean* declares that "Mr. Clarke's deductions are not only readable, but, in the main, practicable." *The Theatre* says editorially:

"The national theater, properly conceived, would not be devoted to the cult of what has been facetiously called the Long-Haired Drama. Let the untimely demise of the late Theater of Arts and Letters forever stand as a warning and an example! The national theater would not be the theater of a coterie of literary lions, college professors, or so-called society folk. It *would* be the theater of the sane American people. The first thing necessary is to dispel the idea that the chief object of an independent theater would be to force the unacted playwright on the public. That was the policy of the Theater of Arts and Letters, and it was fatal. The repertoire, at first, must necessarily depend more on the world's classics than on the nascent American drama. Later, and by degrees, the national theater will give the native playwright his opportunity. But it would be a serious blunder to permit the public to think the promoters had interested motives for espousing what is really an exalted and unselfish cause."

In this connection it is interesting to note that George Clark, the veteran actor, is meeting with considerable success in his attempts to establish an American Academy of Dramatic Art in Philadelphia. The sum of $250,000, it is reported, has already been subscribed toward this undertaking. Says the Philadelphia *Inquirer*:

"It would be a good thing for the stage, a good thing for the public, and a good thing for Philadelphia if there were established in this city an institution where the best, the highest type of the dramatic art could be both acquired and exercised. . . . *The Inquirer* congratulates the gentlemen who have conceived the idea of establishing an American Academy of Dramatic Art in Philadelphia upon their breadth of view and liberality of spirit, and heartily wishes them all possible success."

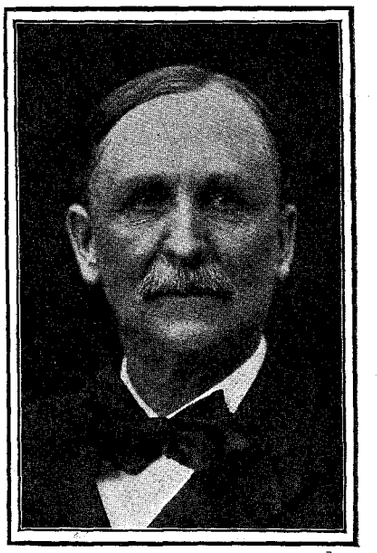
THE PASSING OF TRANSCENDENTALISM.

THERE can be no doubt that the transcendental movement embodied the most important influence that has affected American literature. "Whatever were its defects," observes Mr. George Willis Cooke, a well-known New England littérateur, "it was a creative power, and it gave us our greatest poetry." Mr. Cooke continues (in an introduction to his new anthology, "The Poets of Transcendentalism"):

"Transcendentalism was a movement of inquiry, revolt against conventionality, and assertion of the worth and dignity of man. It declared that religion is natural to man, that he may trust his own instincts, that individual freedom is essential to a large and wise living, and that spiritual insight is a direct revelation from God. The movement thus developed had a large influence upon American poetry. It may be justly said to have been the formative power that produced our best literature. It is impossible to separate it from the names of Emerson, Lowell, Thoreau, Whittier, Whitman, and a large company of our lesser poets and prose writers. That phase of it shown in the teaching of Wordsworth deeply touched the poetry of Bryant, and Longfellow was by no means outside its movement and its spirit."

Individuality, we are reminded, was the one essential word and thought of the transcendentalists. Emerson was never tired of insisting that each man must be himself, live his own life, and think his own thought. But this idea of individuality rested back upon a conception of an omnipresent Deity—the "Over-Soul"—which would make of the individual only a distinct and unique expression of the Infinite Spirit. It was this feeling which gave "the oracular mood" to so much of the writing of Emerson, Thoreau, Alcott, Margaret Fuller, and many others. They thought that they were speaking with the authority of a higher life than their own. Doubtless, this feeling—or at least the consciousness of a "message" which must be preached—was also responsible for what Mr. Cooke regards as the most marked limitation of transcendental poetry. He writes on this point:

"The chief defect of the poetry of the transcendentalists is that it is too philosophical. Its largest intent is ethical or religious, and not artistic. Beauty is not its chief inspiration, but thought. It is not written to please, but to convince. It contains a gospel, and not an appeal to emotion and imagination. That this defect always presents itself it would not be just to say, and yet it is too often present. These poets are more concerned as to what they say than as to how they say it. They are not singers, but teachers. The problems of life much concern them, and how to reform the world is to them of great importance. The charm of their poetry is in the beauty of the thought, and not in the delight of the song they sing. The form is often rugged, the verse is halting and defective. Their meters stumble, and their rimes are not correct. They are too metaphysical, subtle, and complicated in their thought to sing themselves clearly and strongly out into beautiful words. Their thought is involved, and often obscure. They are so charmed with what they have to say, and it is of such a complex and subjective nature, that they can not find simple and direct speech for its utterance. Hence the halting nature of their verse, its crippled meters, and its defective rimes. Too often in their verse they are not poets, but philosophers.



GEORGE WILLIS COOKE,
The editor of a new anthology of the poetry of transcendentalism.

"These poets do not sing for the joy of the singing; and yet it was their idealism, the fact that they were enamored of beautiful thoughts, that made them use the verse form instead of prose. Poetry was to all of them the occasional rather than the chief medium of expression. With the exception of Lowell, they were not poets by profession, and even with him prose was used oftener than verse. Altho Emerson early declared that his calling was that of a poet, yet he gave to the lecture and the essay the preference. With Thoreau, Margaret Fuller, Higginson, and Wasson, as well as others, poetry was occasional or incidental. To a larger number poetry was an accident, and they wrote one or two or a half-dozen poems only. There was something in transcendentalism that made them poets in youth or at rare moments; but they were grave theologians or philosophers for the rest of their lives. They were so stirred by the joy of life or the beauties of nature that prose ceased to be a fit medium for their thoughts. When verse thus became necessary to them, they used it with a considerable degree of success, and these rare utterances are far above the level of occasional verse, whatever their defects."

The transcendental movement deserves lasting recognition if only for the reason that it expresses so vividly the life and thought of the men who gave it birth. But it "no longer holds the place it once occupied. It is not now the inspirer of poets or the chief influence in our literature." Mr. Cooke concludes:

"We may give to transcendentalism a generous recognition for what it was to the men and women who accepted it; but we must see in it a passing phase of American thought. It may be that there are a larger number of persons who accept this faith to-day than in the prime of the movement as it affected American literature; but it is now an echo. To no great men is it inspiration, and it develops no creative literary movement. The charm of it has passed away as a vital force. It is a beautiful memory that is precious and glorious, and that still charms and delights us."

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SCIENCE AND INVENTION.

TROLLEY AGAINST LOCOMOTIVE.

IN seven years, the number of persons carried by the railways of the United States has fallen off by twelve millions. At the same time the average distance traveled had risen from 23½ to 28 miles. These figures, which seem odd at first, are really a clear indication that we are abandoning the steam-roads for short-distance traffic and taking to the trolley. Says Samuel E. Moffett in *McClure's Magazine* (March):

"Of course people are not really traveling less frequently than they used to, nor are they journeying longer distances. More passengers by hundreds of millions are traveling than ever before, but the steam-railroads are not carrying the increase. The growth in the length of the average passenger haul on those roads means that they are steadily losing the short-haul business, which a younger and more vigorous rival is claiming for its own.

"Inch by inch the field is contested, and slowly, sullenly, the locomotive is giving way before the insistent trolley. A dozen years ago it was only the car-horse and the cable in the towns that were threatened by electric traction. Then the trolley poked an inquiring tentacle over the city limits into the suburbs. The results were satisfactory, and swiftly the electric lines flung their spider filaments from town to town, until now great sections of the country are cobwebbed with them. The trolley map of Eastern Massachusetts looks as complete as the steam-railroad map. If you have a little time to spare, you can go on an electric car to almost any part of Southern New England that you could reach by a locomotive, and to a good many parts that you could not. . . . . .

"In its early development the trolley had four advantages. It could run separate cars at frequent intervals; it could take on and let off passengers anywhere along the road; it could take people near their homes and offices; and it could pay a profit at nominal fares. *Per contra*, it had the disadvantage of less than railroad speed, not because there was any difficulty in making an electric car that could go as fast as a locomotive, but because the trolley track as a rule was laid on the surface of the public highway, crossed all intersecting roads at grade, and was a thoroughfare for vehicles, pedestrians, and domestic fauna. These characteristics still prevail over most of the electric mileage of the country, but as the trolley lines have grown longer and the need for sustained high speed has become more urgent, the tendency has developed to build the roads on private rights of way and to operate them by steam-railroad methods."

To justify these statements, Mr. Moffett brings up an array of facts that is quite startling, even to those who think they have kept up with the rapid recent development of the electric roads. He tells us of the road from Indianapolis to Muncie, Ind., where the trolley cars cover the 53 miles in two hours, a time only ten minutes longer than that of the accommodation-trains on the railroad. On this electric road the cars make a mile a minute on part of the route. On the Buffalo and Lockport electric line they make 50 miles an hour for part of their trip and cars are building to make 75 miles an hour—a rate that would carry one from New York to San Francisco in two days or less. The Indianapolis, Lebanon, and Frankfort Railway, now under construction, has arranged a schedule that calls for a maximum speed of 60 miles an hour. . . . The motors on the Albany and Hudson line work up to 60 miles an hour, and on the Nantasket Beach to 40. On Lorain and Cleveland road the highest speed is 50 miles. On the projected New York and Portchester road a speed of 67 miles an hour at one point is called for.

The great ganglia from which the electric roads are pushing out are cities like Boston, Pittsburg, Dayton, and Cleveland, Ohio, Indianapolis, and Detroit, which Mr. Moffett says is the greatest electric traction center in the United States. Here, he says, the trolley-car is full grown; it no longer creeps timidly from house to house, but covers 300 miles at a leap.

Space fails to quote all Mr. Moffett's instances. He calls our special attention to the growth of trolley-freight traffic—a very noteworthy recent development. Between Buffalo and Niagara, heavy electric freight trains of 25 cars or more are now run. Another feature of electric traffic is the pleasure element which is now so noticeable in summer and which is daily increasing in importance. "This," says Mr. Moffett, "is a new luxury of modern life. Neither horse-car nor locomotive ever provided it. The need in human nature to which it responds went unsupplied until the trolley-car came into existence to fill it." In concluding, the writer says:

"Altho this country has more than twice as many miles of electric track and more than three times as many electric cars as all the rest of the world combined, the new system is still in its infancy, even here. There are twenty thousand miles of electric road to two hundred thousand miles of steam-road. The trolley lines might be multiplied by ten with great advantage to the steam-roads, which would find them incomparable feeders, bringing freight and passengers from regions in which the locomotive's whistle was never heard. But electricity will not be content with that humble position. It is creating a system of its own, self-centered and independent, and that system contains such a vigorous principle of growth that it will not be surprising to see it swallow up its older rivals. Certainly the locomotive is doomed on local lines; its finish is plainly visible on mountain railroads, where water power is cheaper than coal; and the question whether it can hold its own anywhere is the most hotly debated problem now agitating the transportation world."

AN OLD NATURALIST ON SOME POPULAR NATURAL HISTORY.

THE recent popular revival of interest in natural history and in stories about animals and their haunts has brought out a large amount of readable material. People have read about animals in the last two or three years who never took the slightest interest in the subject before. The only trouble with a large majority of these fascinating tales is that they are lies, pure and simple, so we are assured by that veteran observer of nature, John Burroughs. In an article entitled "Real and Sham Natural History," in *The Atlantic Monthly*, he indulges in some decidedly plain speaking on the subject. It must not be supposed that Mr. Burroughs objects to all the recent story-tellers. Some he commends, such as Bradford Torrey, Mrs. Eckstrom, L. S. Keyser, Florence Merriam, and Ernest Ingersoll. C. G. D. Roberts, too, he praises, but with some reserve. Of this author's "Kindred of the Wild" he says:

"True it is that all the animals whose lives are portrayed—the bear, the panther, the lynx, the hare, the moose, and others—are simply human beings disguised as animals; they think, feel, plan, suffer, as we do; in fact, exhibit almost the entire human psychology. But in other respects they follow closely the facts of natural history, and the reader is not deceived; he knows where he stands. Of course it is mainly guesswork how far our psychology applied to the lower animals. That they experience many of our emotions there can be no doubt, but that they have intellectual and reasoning processes like our own, except in a very rudimentary form, admits of grave doubt. But I need not go into that vexed subject here. They are certainly in any broad generalization our kin, and Mr. Roberts's book is well named and well done."

To Mr. Thompson-Seton's interesting stories, the writer takes strenuous exception. He suggests that the title of Mr. Seton's first book should have been "Wild Animals I Alone Have Known," and he more than hints that he does not credit the author's assertion that his tales are all true. Says Mr. Burroughs:

"Mr. Thompson-Seton says in capital letters that his stories are true, and it is this emphatic assertion that makes the judicious grieve. True as romance, true in their artistic effects, true in their power to entertain the young reader, they certainly

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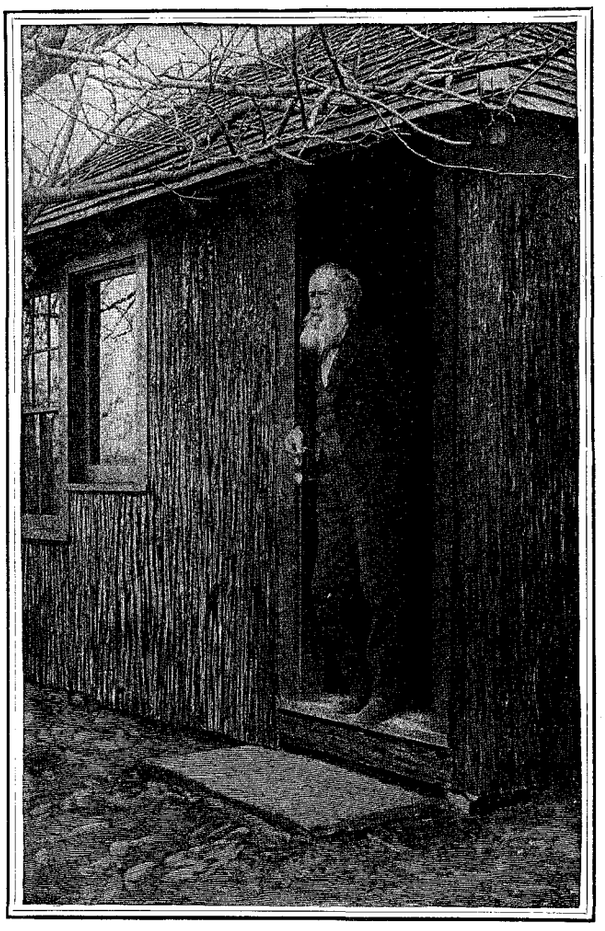
are; but true as natural history they as certainly are not. Are we to believe that Mr. Thompson-Seton, in his few years of roaming in the West, has penetrated farther into the secrets of animal life than all the observers who have gone before him? There are no stories of animal intelligence and cunning on record, that I am aware of, that match his. Gilbert White, Charles St. John, Waterton, Wallace, Darwin, Jefferies, and others in England—all expert students and observers; Bates in South America, Audubon roaming the whole country, Thoreau in New England, John Muir in the mountains of California and in the wilds of Alaska, have nothing to report that comes within gunshot of what appear to be Mr. Thompson-Seton's daily experiences. Such dogs, wolves, foxes, rabbits, mustangs, crows, as he has known, it is safe to say, no other person in the world has ever known. Fact and fiction are so deftly blended in his work that only a real woodsman can separate them. . . . . .

"Since Mr. Thompson-Seton took his reader into his confidence at all, why did he not warn him at the outset against asking any questions about the literal truth of his stories? Why did he not say that their groundwork was fact and their finish was fiction, and that if the reader find them entertaining, and that if they increase his love for, and his interest in, our wild neighbors, it were enough?

"It is always an artist's privilege to heighten or deepen natural effects. He may paint us a more beautiful woman, or a more beautiful horse, or a more beautiful landscape, than we ever saw; we are not deceived even tho he outdo nature. We know where we stand and where he stands; we know that this is the power of art. But when he paints a portrait, or an actual scene or event, we expect him to be true to the facts of the case. Again, he may add all the charm his style can impart to the subject, and we are not deceived; the picture is true, perhaps all the more true for the style. Mr. Thompson-Seton's stories are artistic and pleasing, but he insists upon it that they are true to the fact, and that this is the best way to write natural history. 'I believe,' he says in his preface, 'that natural history has lost much by the vague general treatment that is so common.' Hence he will make it specific and individual. Very good; but do not put upon our human credulity a greater burden than it can bear. . . . There should be nothing equivocal about sketches of this kind; even a child should know when the writer is giving him facts and when he is giving him fiction, as he does when Mr. Thompson-Seton makes his animals talk; but in many of the narrations only a real woodsman can separate the true from the false. Mr. Thompson-Seton constantly aims to convey the idea to his reader that the wild creatures drill and instruct their young, even punishing them at times for disobedience to orders. His imitator, the Rev. Mr. Long, quite outdoes him on this line, going so far as to call his last book the 'School of the Woods.'"



JOHN BURROUGHS
At his study door.
From "A Year in the Fields." By permission of Houghton, Mifflin & Co.

With this last-named book and its author Mr. Burroughs has no patience at all. He devotes much space to examining specific stories both of Mr. Long and Mr. Seton, but we have room here only for his general conclusions. After laying bare what he believes to be Mr. Long's inventions and absurdities in the way of natural history, he concludes as follows:

"If it be urged that I discredit Mr. Long's stories simply because I myself have never seen or known the like, I say, No; that is not the reason. I can believe many things I have never seen or known. I discredit them because they are so widely at variance with all we know of the wild creatures and their ways. I discredit them as I do any other glaring counterfeit, or any poor imitation of an original, or as I would discredit a story of my friend that was not in keeping with what I knew of his character. . . . . .

"Why should any one palm off such stuff on an unsuspecting public as veritable natural history? When a man, writing or speaking of his own experience, says without qualification that he has seen a thing, we are expected to take him at his word. Mr. Long says his sketches were made in the woods with the subjects themselves living just outside his tent-door; and that 'they are all life studies, and include also some of the unusual life secrets of a score of animals and birds.' We are not, therefore, to regard him as playing with natural history material for the amusement of his reader, or, like Mr. Thompson-Seton, seeking to make up an artistic whole out of bits and fragments of the lives of the animals gathered here and there, and heightened and intensified by a fertile fancy, but as an actual recorder of what he has seen and known. What the 'life secrets' are that he claims to have discovered, any competent reader can see. They are all the inventions of Mr. Long. Of the real secrets of wild life, I do not find a trace in his volume."

It could hardly be expected that such a direct attack as this would go unanswered, and in the Boston *Transcript* (March 14), Mr. Long undertakes his own defense in a two-column article, in the course of which he announces that a more detailed reply is to appear in *The North American Review* for April. After complaining of Mr. Burroughs's manner in his attack, and of the discourtesy of *The Atlantic Monthly* in printing it without submitting a proof to the person assailed, Mr. Long proceeds to reiterate his assertions that his stories of animal life are true in every particular. This is not the first time, he says, that Mr. Burroughs has made this kind of an attack on other naturalists, and in this, as in the others, he will be worsted. The trouble with him, Mr. Long thinks, is that "he makes his farm the measure and limit of the universe." Says Mr. Long:

"On his farm he is at home, and no one more than the writer has appreciated the excellent nature work that he has done there; but outside his farm, whether in criticism, or literature, or natural history, the limitations of the farm are too apparent, and he is extremely apt to deny that which he has not himself seen or thought.

"Another mistake which he makes—and here he is like all naturalists of the old school—is to overlook the infinite adaptiveness of nature even in a single species, and especially to forget

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the individuality of animals, which is every day becoming more apparent. Personally I do not attempt to describe or study animals in classes any more, for the simple reason that I can not find any two animals of the same species that are alike. They differ in habits and characteristics almost as widely as men and women do. Those who have kept dogs, or listened to the marvelous (and true) dog stories of their neighbors, will recognize the truth of this. . . . . .

"Mr. Burroughs . . . denies the facts absolutely because he has not seen them on his farm, and therefore they can not be true. He also denies the theories. There is absolutely no such thing as an animal teaching her young—'there is nothing in the dealings of an animal with her young that in the remotest way suggests human instruction.' Teaching is not primarily instruction, by the way. It is not giving something new to the young animal or boy, but rather by inducement bringing out what is already in him. This is the theory of all good teachers from Froebel to the Boston supervisors. But let that pass. How any man could watch the mother birds and animals for a single season, to say nothing of fifty years, and write that statement, passes my comprehension. . . . . .

"Mr. Burroughs's whole argument in this connection misses the point altogether. He tells us what animals do by instinct (tho he is vastly mistaken in saying that young birds build their nests as well as old ones) and says simply that this is enough. 'School of the Woods' does not deny instinct—I have watched the ant and the bee and the water spider too long for that—it shows, and conclusively I think, that instinct is not enough. For an animal's knowledge is, like our own, the result of three factors: instinct, training, and experience. Instinct begins the work (for the lower orders this is enough); the mother's training develops and supplements the instinct, and contact with the world finishes the process. . . . . .

"It must be remembered that of the larger animals of which Mr. Seton and myself chiefly write, Mr. Burroughs has no knowledge or personal experience. When he has watched the animals by day and night, not as classes, but as individuals; when he has lived with them alone for months at a time, or followed them with an Indian whose life for fifty years has been a continuous study of animals; in a word, when he has left his farm for the larger life outside of it, then we shall listen to his criticism with more attention, and perhaps change our theories. But the facts remain. I have seen them and verified them every one, either by a second observation or by the testimony of reliable trappers and Indians. And they can not be changed by Mr. Burroughs's dogmatic denial on the sole ground that he has not seen them."

IS LAUGHTER A MANIFESTATION OF DISPLEASURE?

THIS question seems absurd at first sight, yet some recent analyses of the causes and origin of laughter seem to suggest that we laugh at the ludicrous, not because it is pleasing, but because it is painful. This view is upheld by W. McDougall in a review of James Sully's book on "Laughter," in *Nature* (February 5). Says Mr. McDougall:

"Such a theory may appear at first sight somewhat paradoxical, and yet as an explanatory principle it may perhaps go further and deeper than any other. The truth of it appears clearly in those cases in which we begin by disliking a thing and proceed to ridicule it, *i.e.*, to display it in its ludicrous aspects. Professor Sully appears as an apologist and advocate of laughter, and yet even he recognizes that laughter is not all joy, as when he says of modern laughter 'there is in it from the first ejaculation something of a biting sensation or something of a melancholy pain,' and again, 'the laughable spectacle commonly shows us in the background something regrettable'; and of its function as a vitalizer or stimulant that enables us to bear up against the ills that surround us he has no doubt. 'Some hearts of many chords . . . might break but for the timely comings of the laughter-fay with her transforming wand.'

"In considering any theory of the ludicrous, we must sharply distinguish between 'laughter-at' and that simplest, most charming, and infectious kind of laughter which is the overflow of good spirits and is fully explained by Herbert Spencer's principle of the overflow of surplus nervous energy into the most open tracks. 'Laughter-at' is, of course, often combined with other forms of laughter, and the accompanying mental state may be extremely complex, yet the spectacle of the displeasing seems to be its fundamental cause.

"Just as in times and places in which the mass of men live under unnatural and depressing conditions the stimulating effects of alcohol are used not merely as a protection against cold, but are sought for their own sake, so the spectacle of the coarse and brutal comes to be sought for the sake of the stimulating effects of laughter, normally a protection against depressing mental influences; we have then the curious phenomenon of the crowd flocking to the circus and the pantomime (to have a good laugh, as they frequently say), where the staple source of laughter is the buffeting of the clowns, blows being apparently dealt which, if witnessed in real life, would make one-half the spectators feel sick and faint. We may note, too, how in the course of a football match a heavy fall or a violent collision between the players calls forth a roar of laughter from the crowd and so adds to the attractions of the spectacle.

"The consideration of the laughter caused by tickling also points away from the 'pleasure-theory' and supports the theory here suggested. There can be little doubt that the sensation of tickling is in itself distinctly unpleasant, both to the child and to the adult, even while the victim responds with loud laughter; the enjoyment of the situation by the child seems to be analogous to its enjoyment in being mildly frightened or in any other vivid and lively experience. And Professor Sully himself tells us that 'much, at least, of the later and more refined laughter is analogous to the effect of tickling.'"

A SCIENTIFIC STUDY OF THE STATUS OF WOMAN.

ONE of the most interesting recent works on the woman question from its scientific standpoint, both physiological and sociological, is that of the late Prof. Charles Letourneau, the eminent French sociologist. This volume, which is entitled "The Condition of Woman in Different Races and Civilizations" (Paris, 1903), was Letourneau's last work. His conclusions, which will not please everybody, are given in the following paragraphs from his book, which are translated from a quotation in the *Revue Scientifique* (February 7). The author makes the point, at the outset, that differences between the sexes are of two kinds; necessary physiological and anatomical differences, and those that have grown up in the course of centuries by reason of differences of modes of life and training. He says:

"I have been able to prove that, since the origin of human society, with the exception perhaps of the age of gold, feminine sexuality has not involved, essentially and of itself, the relative inferiority of females. We must even recognize that in the primitive human types the woman does not differ sensibly from her companion; that except for sexual differences properly so called, the type known to us as feminine exists especially among civilized peoples and must therefore result chiefly from the division of labor—the difference of occupations that complex societies have established between the two sexes. From the diversities of modes of life have come secondary sexual characteristics, some anatomical, others physiological and psychic, forming a special type, generally but not always hereditarily transmissible in the female line. In this way alone has been created what we call 'woman.'

"This feminine type has often been described, studied, and analyzed, being often regarded as inferior to the masculine type and sometimes exalted above the latter. . . . Without entering into detail regarding facts alleged on one side or on the other, we may sum them up by saying that from the morphologic point of view woman is nearer to the child than her male companion. The conclusion is purely anatomical; it would in no wise justify oppression of and contempt for woman, even if it held also for the physiological and psychological sides. In fact, woman has always served as an indispensable link between man and child. . . . But woman is not and should not be always and only nurse

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and teacher. What is her psychic value, in herself, compared to that of man, outside of all sexual considerations?"

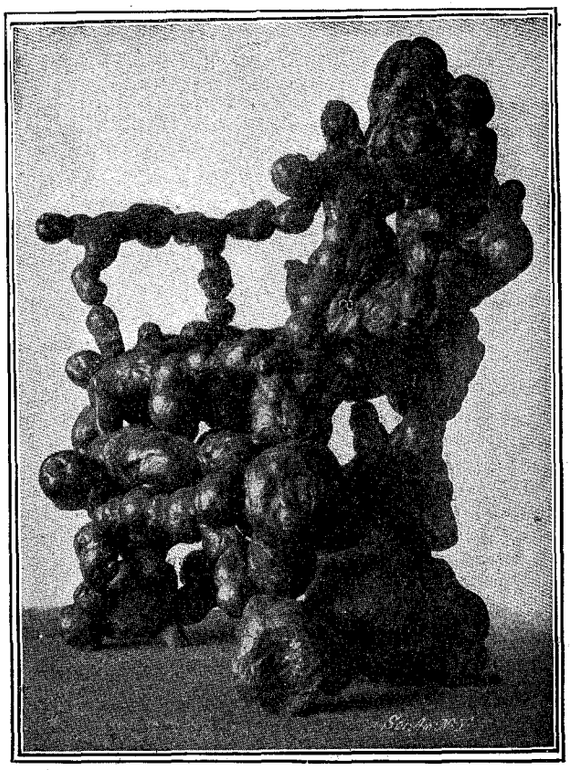
This question M. Letourneau answers practically as follows: Woman is generally inferior to man in strength, precision, and swiftness of movement. She is generally more given to reflex or impulsive action. She is more apt than man to form intuitive judgments, often exact, but instinctive and almost independent of reasoning power—a faculty referred by some authorities to the subhuman age, and thought to have originated in the need of protecting her offspring. She is more emotional than man, and is often less impressed by argument than the manner or voice of the speaker. This mental difference is noticeable also in the applications of intellect. The great creative artists have all been men. In literature, woman lacks originality. Neither in the arts nor in the sciences has a woman yet reached the very first rank. On the other hand, the tendency to crime is four or five times less developed in woman than in man, according to Quetelet, and her influence, not only on her offspring, but on her husband, is potent for good or ill. The author goes on to say:

"No serious and lasting social progress is possible if woman does not aid it and benefit by it. This truth, which is in appearance axiomatic, has nevertheless been neglected for a long time and is yet frankly admitted only by an intelligent minority. How shall this result be reached? The first reform, and it is in course of execution, though yet timidly, is to put the two sexes as much as possible on a footing of equality, in education, in marriage, in the family, and in society. The words 'feminine' and 'masculine' are labels that may cover very different articles. Many men are inferior to the average type of woman; many women exceed the mean measure of their sex. All aptitudes should be free to develop without constraint; equilibrium will come of itself. But if either one of the sexes may of right claim certain privileges and immunities, it is surely the so-called feeble sex, on which nature has imposed the heavy burden of reproducing the species, and of nursing and rearing the young. A future civilization, more human and less warlike than ours, may perhaps lighten this burden; but it will always be heavy, and in the future as in the past it will create for woman disadvantageous conditions of individual competition, as well for manual labor as for mental work. In fact, almost always women who have been distinguished in art or letters have had few or no children.

"In our social organization, such as it is, with its imperfections and its vices, it is already possible to better notably the lot of woman; but the more or less rapid evolution that is upon us can not affect one of the sexes alone; that woman's position may become worthy and just, that of man must be modified in the same direction; it is necessary that a gradual but profound reform should change all our institutions for the better—marriage, the family, the régime of property and of labor, the body politic. If the forward movement does not cease we may believe that, in a more healthy, juster, better ordered social state, the social, mental, and even physical differences between the two sexes will be lessened. Then there will be no more women who are merely 'playthings,' and also fewer men who are brutal to the point of bestiality; neither man nor woman will lose by this, and certainly society will gain much."—*Translation made for* THE LITERARY DIGEST.

A Natural Armchair.—The armchair represented in the accompanying illustration may be said to have partly grown out of the ground, altho its shape was furnished by twisting and turning a vine out of which most of its framework was formed. Says *The Scientific American* (March 14), from which both picture and description are taken:

"It was brought to the United States by a sea-captain who saw it in a Korean city. The chair is studded or ornamented with seeds of the gingko-tree of various sizes, which have actually grown to the fiber of the vine. A Korean gardener, familiar with the adhesiveness of the seed, took a native vine, noted for its toughness, and rudely made it into the form of a chair, holding it in place with branches of small trees. The seeds fresh from the tree were bound to the vine until they had firmly fastened themselves to it, the vine being allowed to grow in the mean time. After the seeds and boughs had become attached, the vine was cut from the roots, and this natural chair exposed to the sunlight until the sap had dried from the fiber and all of



AN ARMCHAIR FORMED BY NATURAL GROWTH.
Courtesy of *The Scientific American.*

the material had hardened into a substance as solid as oak. It was then polished until its surface glistened like mahogany. Altho but three feet four inches in height and twenty-five inches in width, the weight of this curiosity is over a hundred pounds, on account of the hardness of the material of which it is composed. The armchair may well be regarded as a striking example of the gardening skill of the Far East."

HOW "MINERAL WOOL" IS MADE.

AN account of the manufacture and use of the so-called "mineral wool" is sent to *The American Machinist* by a contributor. According to this writer, the wool can no longer be made from the slag as it comes from an iron furnace, simply by blowing steam through it, as used to be done twenty years ago. Of late so many improvements have been introduced in the extraction of iron from the ore that the slag has lost its former value in this respect, and the wool is now made from the slag of former years with far better results. To quote from the account:

"The slag is brought to the works where it is broken into lumps of from four to eight pounds. It is then elevated to a platform by an endless belt with suitable buckets, and from there fed into the top of a cupola with about 12 per cent. of limestone and 8 per cent. of sandstone. The limestone is added to give the wool its white color, and the sandstone helps to make it light and fluffy, as the slag by itself is glassy and rather heavy. It takes about two tons of coal and over a ton of coke as fuel to every ten tons of the rock mixture. . . . . .

"A layer of wood is followed by a layer of coal and coke, then a layer of the rock mixture. More coal and another layer of rock having been placed in the cupola, the fire is started, and an air-blast with a pressure of from 3 to 5 pounds per inch is forced through this mass, soon heating and fusing it. When it is in this state a small opening is made at the base of the cupola, and

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a stream of the fluid mass as thick as the stem of a clay pipe is allowed to run out. A steam-pipe with steam at 90 pounds has a suitable opening about a foot below the base of the cupola and a few inches from the stream of melted rock. A valve being opened, steam rushes out of the pipe with great velocity, encounters the stream of glowing liquid, and carries it along with it in a rush. The steam-jet and the flow of the rock are adjusted with such nicety by the attendant that none of the liquid drops to the ground, but all is caught up by the steam and whirled into the blowing-chamber, where it falls by its own gravity. The blowing-chambers are oblong rooms 20 to 30 feet wide, twice as long and about 20 feet high, and such is the force of the jet of steam that the finer wool is blown to the extreme end of the room, the heavier and coarser settling down nearer the entrance. Having thus been automatically graded, it is packed in bags for domestic use or pressed into bales for export. The bags weigh from 35 to 55 pounds, according to quality, and the bales weigh from 150 to 180 pounds. When running with a double shift working from 18 to 20 hours the capacity of the works is about 10 tons per day.

"The uses of mineral wool are so many that the supply is hardly ever equal to the demand. It is used for packing around boilers, furnaces, and pipes to retain heat, and in other places to keep the frost out. It is used in buildings between the walls and in the ceilings to deaden the sound and also to retain heat. During the recent coal scarcity it was put to a new use, a wire cage being packed with the mineral wool, which was then impregnated with kerosene and used as fuel in heaters or stoves, and as it is incombustible it would last indefinitely."

APPETITE AND DIGESTION.

A NEW and important light has been thrown on the processes of digestion by the experimental work of Dr. Pawlow and his pupils, for which he was awarded the Nobel prize in 1901. He has thrown especially interesting light on the connection between appetite and digestion. Says an editorial writer in *The Hospital*:

"His investigations go to prove that it is not the latent need of the organism for food that is the immediate cause of appetite. Real appetite sets in with eating. It is in part due to an appreciation of the taste of food. . . . . .

"In animals the craving for food is, when awakened, an impulse to seek it. In man it gives the appetite, sometimes latent, necessary for the enjoyment of the more solid portions of the meal. Further it has been proved by Pawlow that appetite thus aroused is the strongest exciter of the several gastric glands; for even in starving animals food introduced direct into the stomach, without attracting the animal's attention, or awakening the desire for food by sight or smell, totally fails to stimulate the gastric glands or to provoke any secretion of the digestive juices. From this fact the immense importance of the 'appetite' digestive secretion is apparent. It has been called the 'igniting juice' by Pawlow, for without it the food remains in the stomach for a considerable period entirely unaltered. It may be more than an hour before any gastric secretion takes place, and then only when the food contains some chemical constituent that acts directly as an exciter of gastric secretion. This explains why food eaten without appetite is a cause of gastric disturbances.

"Food should therefore be eaten with interest and enjoyment. The busy man must put aside his cares and troubles when he comes to his meals. The formalities of a set meal, and the ritual observed in the partaking of the various courses of a dinner, have their importance as appealing to the psychological factor in the secretion of the digestive juices.

"Extra inducements to the proper working of the digestive glands are the stimuli derived from the organs of taste. They play a like part in starting the initial flow of the gastric and pancreatic secretions.

"Bitters, and particularly alkaline bitters, have been held to promote digestion, but want of any physiological proof of their potency has led to an unwarranted neglect of their use as a therapeutic measure. Pawlow claims that they stimulate the digestion by the unconscious comparison of their disagreeable taste with the more pleasant taste of food; that they act by awakening the appetite for food. He, therefore, regards them as useful adjuncts in securing a proper flow of the initial or 'igniting' digestive juice."

Habits and tastes, we are told by Dr. Pawlow, must also be considered in prescribing a diet; otherwise digestive disorders can not be properly treated. In children particularly habits and tastes as regards food require careful education, otherwise a proper variation in diet is difficult to attain. The writer goes on to say:

"A restriction of the amount of food taken at any one meal is important as awakening a further appetite, and hence a more copious flow of digestive juices. Pawlow shows that food given in small portions, at frequent intervals, is more potent in promoting secretory activity in the digestive glands, than when the *same* amount of food is given in one meal. Here is an explanation of the clinical value of small quantities of nourishment frequently repeated, compared with the same quantity of food given in larger amounts at longer intervals of time.

"The development of appetite or zest for food enters largely into the sequence of foods chosen for the chief meal of the day. Experimental evidence shows that this sequence, first observed as an empirical custom, has a definite physiological basis of fact, and is, indeed, a rational procedure.

"The meal is begun with foods designed more to promote appetite than afford nutrition. The soups that follow act directly upon the secreting mechanism of the gastric glands. Pawlow finds that among the chief chemical excitants of gastric secretion are the extractives of meat, and it is these extractives that form the principal constituents of bouillon. They carry on the stimulation of the gastric glands initiated by the psychological stimuli of appetite and taste."

Acid wines are also approved by Pawlow, altho the total abstainer may note that it is the acid he commends, not the alcohol. The former, he says, provides a part of the acid necessary for the activity of the gastric ferment. The acid also plays another important part. Says the author:

"Pawlow finds that its action upon the mucous membrane of the duodenum is a direct excitant of pancreatic secretion. Bayliss and Starling have recently shown that this is due to the acid acting on a chemical compound present in the cells of the duodenal mucous membrane. The acid sets free this compound, which then circulates in the blood until the pancreas is reached. Arrived at the pancreas this compound, termed by them 'secretion,' is a direct chemical excitant of pancreatic secretion. Any acid, and more particularly the hydrochloric acid of gastric juice, is thus a direct and immediate cause of pancreatic activity. Gastric digestion is the proper precursor of pancreatic digestion."

SCIENCE BREVITIES.

MUCH has been said in the public press recently of the acousticon, an instrument for enabling the deaf to hear. The results obtained from it are said to be wonderful, but no satisfactory description of its method of working has yet appeared. It is said to operate by intensifying and concentrating sounds and to include an electrical battery, a transmitter resembling that of a telephone, and a capsule containing a gas "whose composition is known only to the inventor." Under these circumstances, the public has no resource but to trust the papers and wait for further developments.

"IT is a remarkable fact," says *The Lancet*, "that water may be made to assume apparently the solid form by adding 1 per cent. only of gelatin to it. The more or less stiff jellies used as table delicacies contain probably over 95 per cent. of water. The jellyfish similarly contains only a small percentage of solid matter. This remarkable property of gelatin of rendering water, so to speak, solid has been a problem to physicists. It is generally maintained, however, that after all the water in a jelly is in a fluid condition and that therefore it retains its properties unchanged. According to this view the solid condition of a jelly is a property of the gelatin itself. At any rate, it has been established that a jelly behaves under certain physical experiments very little differently from water. Thus jelly offers little more resistance to the passage of diffusing substances than does pure water. The condition of water in a jelly, therefore, resembles its state when absorbed by a highly porous substance such as pumice-stone or sponge. In other words, the gelatin on setting forms a sort of fine spongy network in which the liquid water is held captive by capillary forces. Gelatin is, in short, a very capacious carrier of water, and it is not unreasonable to suggest that in those cases in which the conveyance of some liquids is found to be inconvenient the use of gelatin might afford an easy way out of the difficulty. Thus, by dissolving a very little gelatin in milk the milk could be carried in solid blocks. Moreover, the milk would gain rather than lose nutrient value by the process."

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THE RELIGIOUS WORLD.

THE BAPTISTS AND ST. PATRICK.

A CONTROVERSY not without amusing features has been started by the claim of the Rev. Addison Moore, a New Jersey Baptist minister, that St. Patrick was a Baptist. Mr. Moore arranged a service on St. Patrick's Day in honor of Ireland's patron saint, and he is reported by the New York *Herald* as saying:

"St. Patrick was not an Irishman. He may have been a Frenchman, but was most likely a Scotchman, born in Scotland about 390 A.D. When six years old he was captured by Irish pirates and carried, with many others, to Ireland, where he became a Christian when sixteen years old. Soon afterward he escaped from slavery and returned to Britain, but was moved by the Spirit of God to go as a missionary back again to Ireland.

"The story of his work seems more like the description of the toils and tasks of a Baptist missionary than a Roman bishop. He certainly was ignorant of the doctrine of the celibacy of the clergy, for he declares in his 'Confessions' that his father and grandfather were priests.

"His creed proclaims an orthodox faith similar to that of the evangelical churches of to-day. His chief theme is Christ's blood shed for sinners and God's love for mankind. He makes no mention of Pope or Virgin Mary, and never seems to have heard of the mass. Such topics as purgatory, transubstantiation, or prayers for the dead find no place in his preaching or his writing. When the ecclesiastical records of his time are searched, they reveal no mention of his name by any Roman historian. There is no reference to him or to his mission by the Venerable Bede, by Aquinas or by Baronius. The bishop of Rome knew nothing about him. Clearly he had no connection with the Roman Church.

"In addition, it may be said that in the fourth century and the fifth the bishop of Rome had no jurisdiction in Britain or in Ireland, and that St. Patrick in his mission followed none of the distinctive teachings of the Roman Church.

"He loved his Bible devotedly, and preached its truths faithfully, exactly as a missionary of any of the modern evangelical churches. There is even evidence that he baptized his converts by immersion. Many parts of Britain not reached by the Romans were conquered for Christ by ardent Christians of the early church in the first and second centuries.

"It is a matter of history that Christian churches existed in West and South Britain in the fourth century. From them St. Patrick learned of Christ, became his disciple, and then his apostle to Ireland, in the same manner that St. Paul became the apostle to the Gentiles. Rome has appropriated him and Ireland considers him as patron saint. But he really belonged to the church universal, and his life should be studied as furnishing one of the most inspiring chapters in the history of Christ's kingdom on earth."

A writer in the Chicago *Standard* (Baptist) takes a similar view. "The fact is," he says, "that St. Patrick was neither Catholic nor Protestant. He lived at a time when all Christian men were Baptists. The Catholic Church had not then crystallized into the mighty empire it afterward became, and as all the Protestant churches were offshoots—protesting against the assumption of the Catholic Church—Patrick antedated them all."

The New York *Catholic News* devotes a lengthy editorial to Mr. Moore's "ridiculous claim." It says, in part:

"Our Baptist friend should know, if he is anything of a scholar, that St. Patrick's 'Confession' is a work in which much is left unsaid. But there is conclusive evidence that Patrick was a Catholic and nothing else. Mr. Moore told his congregation that the saint 'loved his Bible devotedly and preached its truths faithfully.' We wonder if any of them, stopping to think, asked themselves where Patrick got the Bible when he was preaching early in the fifth century. From the Catholic Church, of course."

The New York *Freeman's Journal* (Rom. Cath.) comments in facetious vein:

"It gives pleasure to the real old simon pure patricians to find their patron saint growing in respectability and popular esteem. They knew he deserved it all the time, but that knowledge does not diminish their pleasure and surprise at seeing his merits so eloquently recognized.

"But there is a dead fly in their cup of joy. It is that the preachers, like some others whose bump of acquisitiveness, abnormally developed, makes them want to appropriate every good thing in sight, want to appropriate St. Patrick and make a Baptist preacher of him. The immortal green Patricians do not take kindly to this kidnaping business, and if they can not get out an injunction they can at least enjoy the privilege of a protest. They can not understand how a Baptist preacher could make faithful and devout Catholics of a pagan people. And nobody else can. Nor can they understand how the Catholic Church could canonize a Baptist preacher. There is a sad lack of concatenation accordingly."

The Boston *Transcript* is of the opinion that St. Patrick's service to the world was "purely public and undenominational." It sees no reason why "all branches of the church might not revere the great religious teacher of Erin's Isle, even tho he has been exclusively appropriated by canonization in the Romish sanctuary for centuries."

THE RELIGIOUS PRESS OF THE UNITED STATES.

THE NEW WORLD, a Roman Catholic paper published in Chicago, furnishes some interesting information in regard to the religious press of this country. The tables given, we are informed, have been "compiled with the greatest care, and are very closely, if not absolutely, correct." The resources of the Library of Congress and other avenues of information have been freely drawn upon to obtain the greatest accuracy possible.

The following table shows the number of American religious papers, with their aggregate circulation:

	No. Papers.	Circulation.
Catholics	250	875,400
Methodists	113	753,200
Baptists	142	465,300
Presbyterians	46	415,100
Jews	45	238,900
Episcopalians	54	142,700
Disciples of Christ	22	127,200
Congregationalists	19	112,800
Lutherans	44	105,550
Adventists	15	41,180
All others	128	244,200
Totals	878	3,521,530

A second table gives the ratio of church-members to a paper, and the average circulation of the papers of the ten leading denominations:

	Ratio to a Paper.	Average Circulation.
Jewish	3,100	5,200
Adventist	5,800	2,700
Episcopalian	13,100	2,600
Baptist	31,000	3,200
Congregationalist	32,000	5,600
Presbyterian	34,100	9,700
Lutherans	36,000	5,200
Catholic	38,500	3,500
Disciples	52,000	5,700
Methodists	53,100	6,600

The New World comments:

"It will be noted that the Methodists and Baptists, who together have 10,500,000 communicants, which is slightly less than the Catholic population, show a larger circulation for their papers by 338,000. In explanation it may be stated that in the compilation the Sunday-school lesson papers of the two denominations were included in the circulation, altho these publications do not come properly into the category of newspapers. After excluding these the circulation would be about the same as that of the Catholic papers. A curious feature is the great number of papers which the smaller denominations support. Those under the head 'All others,' with a membership of only 1,400,000, have 128 papers, which is one paper to every 10,000 members."

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A RELIGION OF STRANGULATION.

AMONG the many strange religions of India there is one spectacular sect whose murderous practises are but dimly known even to those who are particularly interested in Hindu religions and Hindu literature. This is the famous sect of the "Thugs," who worship the wife of Siva in her manifestation as Kali. Kali is represented as a black and terrible goddess holding weapons in her ten hands, her face dripping with blood, and hung around with human skulls. In the Indian Government reports, the details of the practises of the followers of Kali can be found. It is to this source that M. Jean Finot owes the information which he gives us in an article on "The Religion of Murder" in *La Revue* (Paris). He says:

"A librarian of the British Museum showed me a few years ago one of the most curious maps that has ever been made for the use of mankind. This is the famous map of Captain Paton, who in 1890 conceived the idea of offering to his Government an exact description of the places where the Thugs had strangled and buried their victims. This map was prepared from the detailed information supplied by some twenty chiefs of this religious sect, and located all the tombs in the province of Oude, where 'Thugism' counted the greatest number of the faithful. Nearly 5,200 murders had been committed by some forty men, all very much esteemed and enjoying the respect of the communities in which they lived. Heading the list was the venerable Buhram, who claimed 931 assassinations as the fruits of his religious activity, covering a period of forty years in the province of Oude. The second in order of merit was a certain Ramson, who for his part had strangled 608 persons. Fussy Khan, it seems, had strangled 508 individuals, but he had practised 'Thugism' for only thirty years. He had the record of 25 murders a year. Tambux the Black showed for his account 340 murders; Alayer, 377; Muckdoomee, 264. In running through this ghastly list one descends from these heights to the more modest figures of 20, 10, or even 5 miserable yearly assassinations, executed in honor of the goddess Kali."

At one time there seems to have been a perfect epidemic of murder. Thousands of Hindus, rich and poor, young and old, disappeared, and their terrified families dared not make complaint. M. Finot continues:

"The English statisticians go so far as to assert that 30,000 to 50,000 lives yearly were sacrificed on the altar of this terrible goddess, who, wishing to counteract the principle of life which was overpeopling the earth, preached the destruction and suppression of mankind. . . . Exasperated by the crimes which were being committed around him, Captain Sleeman decided, in spite of the resistance of the chiefs of the East India Company, to make war against the religion of strangulation. His alarming reports aroused the Government in England, and it was even thought necessary in 1830 to create a special head of a department, 'The General Superintendent of Operations against Thugee,' to conduct a crusade against this sect. Captain Sleeman, who was appointed to this strange office, consecrated to it all his courage and, indeed, almost his whole life. A struggle covering a period of twenty years ensued, the details of which would cause the most dramatic stories of Conan Doyle to seem tame. In the works, written on the information furnished by Captain Sleeman and especially on his numerous reports addressed to the Thagi and Dakaiti departments, are to be found the most thrilling stories of the methods employed by the Thugs to decoy and despatch their victims."

M. Finot gives the following account of the origin of this "religion of strangulation":

"European travelers in India in the seventeenth century pretend to have encountered it, but its true origin is lost in the shades of the past. It is probable that during the Mohammedan invasion all sorts of crimes were perpetrated under the cloak of religion. In time the sect grew. Sometimes fascinated by its exploits, again attracted by its fanaticism, the most peaceful of Hindus would join the Thug chiefs as passive supporters, and contribute large sums of money to the common treasure.

"During Sleeman's time, the number of Thugs arrested and executed amounted to 2,000 annually. In later years the number became greatly diminished, but since 1895 there has been an increase. In that year the number of Thugs condemned to death for murder was but 3; in 1896 there were 10 executions, and in 1897 25. However, travelers in the provinces of Rajputana and Hyderabad give much higher figures. The practise of the Thugs is to follow the adage that dead men tell no tales, and they kill all the companions of the chosen victim. Consequently the identification of the criminals is difficult, and the dexterity with which they get rid of the corpses completely baffles the English authorities. Then, again, the families of the victims are terrorized and generally do not make complaints. And so the murders continue under the eye of people either indifferent or terror-stricken.

"One curious fact must be noted: The Thugs never kill women. They only make one exception to this rule, and that is when a woman is with a man whom they have marked for death. For fear that she should denounce the murderer it is then permissible to include her among those dedicated to Kali. In spite of all these facts, the Thugs themselves admit that murder is not always a virtuous act, but that there are also punishable murders, murders which may be considered as reprehensible and criminal."—*Translation made for* THE LITERARY DIGEST.

THE RELIGIOUS BELIEFS OF ABRAHAM LINCOLN.

A MULTITUDE of varying opinions have been expressed in regard to Abraham Lincoln's religion. A certain Rev. Dr. Smith asserted many years ago that he once converted him; Lincoln's two law partners, Stuart and Herndon, ridiculed this statement. One Bateman declares that Lincoln once said "Christ was God"; a personal friend of Lincoln affirms that he denied the very existence of God. Noah Brooks says that "any suggestion of Lincoln's skepticism is a monstrous fiction—a shocking perversion"; Mrs. Lincoln declares that Mr. Lincoln had "no faith and no hope in the usual acceptance of those words." In view of these conflicting statements, it may well be asked: What, then, did Lincoln believe? Mr. R. C. Roper, a writer in *The Open Court* (Chicago), endeavors to give a satisfactory answer to this question. He says:

"When a boy—his biographers all agree—Lincoln was practically without faith or piety. It is stated that his closest friends at New Salem were freethinkers, and he accepted Volney, Paine, and Voltaire as his text-books in the frequent religious discussions in which he engaged. Lincoln was then at that age in young manhood when reason is apt to run rampant; when the boy spirit will not tolerate persecution without at least making a bold fight in self-defense.

"Lamon in his 'Life' states that Lincoln when a boy had a very poor opinion of the 'article'—religion; that, 'when he went to church at all, he went to mock and came away to mimic' (p. 487).

"Considering the narrowness of church-life it is not strange that Lincoln, urged on and encouraged by his atheist associates, became so imbued with the spirit of antagonism that he too became unreasonable when he thought he was reasonable, illiberal when he thought he was liberal, intolerant and scoffing to the sacred beliefs of others. We must excuse the boy and blame the environment for the extreme to which Lincoln was actually forced in self-defense.

"It is interesting to know that Lincoln went so far as to write a book on the Bible. Mr. Herndon, in his biography, tells us that the purpose of this book was to demonstrate, first, that the Bible was not God's revelation, and, second, that Jesus was not the Son of God. The pamphlet was similar, in its treatment, to Paine's 'Age of Reason.' One day while Lincoln and his usual friends were discussing its merits around the old wood stove, one Hull, who was just then more anxious to protect the future of the young Lincoln than Lincoln was himself, seized the manuscript and threw it into the stove. It had been Lincoln's intention to publish and circulate this pamphlet, which, fortunately, thus went up in a cloud of smoke.

"Thomas Paine wrote the 'Age of Reason,' and the managers

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of the Centennial Exposition at Philadelphia refused to allow his bust to be placed among the heroes and patriots of the Revolution. Abraham Lincoln wrote a similar book, and fate decreed that it should be destroyed and he should live in the hearts of his countrymen."

As Lincoln grew older, there seems to be no doubt that he outgrew these ultra-radical opinions. He came to believe firmly and implicitly in God—in a direct Providence, if not, indeed, in a prayer-hearing God. It is a matter of history that, as President, he "not only asked for prayers from the people, but that he himself believed in and used prayer many times when the burdens of the nation were pressing hardest upon him." We quote further:

"As to his beliefs concerning other points in the Christian faith, there is not as convincing authority. The best authority is his own words, and while there is considerable in his writings to indicate a strong faith in God and prayer, there is very little to indicate his beliefs regarding Christ, the Bible, etc. But the very absence of anything on these points is good evidence that he did not hold the views which some have attributed to him.

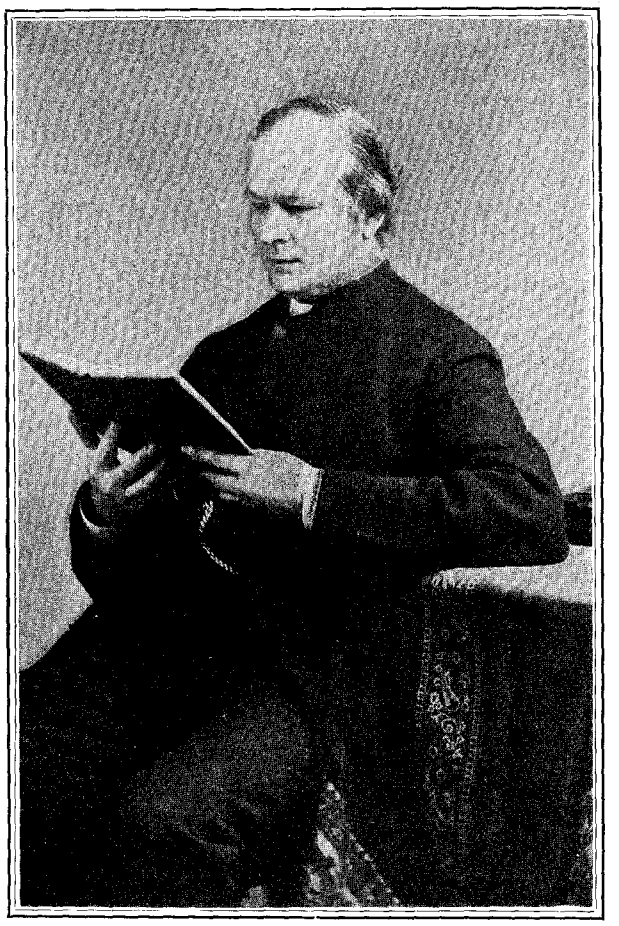
"Lincoln accepted the practical teaching of the Bible, especially the New Testament, and was fond of the Sermon on the Mount. The best authorities seem to hold that Lincoln never substantially changed his earlier views regarding the inspiration of the Bible and the divinity of Christ, altho there are some who claim he changed in later years."

Mr. Roper sums up Lincoln's mature religious beliefs in the following words:

"He was a firm believer in the 'great and good and merciful' God, but not in a revengeful and cruel God who would consign men to an eternal hell when nothing good to those who suffered could possibly come from such punishment. He believed in and used prayer as a means to bring himself in closer relations with Right in everything. He did not believe that it is best or safe to rely upon death-bed repentance, but that every act will surely reward itself with good or evil. 'He believed in universal inspiration and miracles under law,' and that all things, both matter and mind, are governed by law. He believed that all creation is an evolution under law, not a special creation of the Supreme Being. He hoped for a joyous meeting in the world to come with many loved ones gone before. He believed that Christianity consists in being, not in believing, in loving the 'Lord thy God with all thy heart and thy neighbor as thyself.' He believed that the Bible is a book to be understood and appreciated as any other book, not merely to be accepted as a divine creation of infallibility. He believed in the man Christ, not in the God Christ. He believed that it is nobler to be man and grow to be a God than it is to be a God and descend to be a man.

"He was once an admirer of Volney, Paine, and Voltaire; later of Theodore Parker, Emerson, and Channing. He was once a scoffer of religion; later, a supporter."

The writer affirms, finally, that Lincoln was "too great a man to belong to any sect whose creed would force a single soul outside its fold; too broad a man to confine his religious life within denominational barriers; too simple to enjoy the pomp and show of forms and ceremonies; too sympathetic to affiliate himself with any church less inclusive than the brotherhood of all men."



DEAN FARRAR, OF CANTERBURY.
He has been called "the most popular of Anglican clergymen."

THE LATE DEAN FARRAR.

GENUINE regret is manifested in this country over the death of Dr. Frederick William Farrar, the dean of Canterbury, which took place in London on March 23. "The death of many an archbishop," observes *The Independent*, "is a smaller loss to the Christian world than that of the versatile and progressive Dean Farrar. He was the friend and advocate of every reform, a brilliant preacher, a lively controversialist, the ardent defender of the 'eternal hope' against the doctrine of eternal sin and suffering, and the author of many books, of which his 'Life of Christ' and 'Life and Works of St. Paul' are among the best known, if we except his stories of public-school life, such as 'Eric' and 'St. Winfred's,' which are the delight of boys." The New York *Churchman* gives the following brief *résumé* of Dean Farrar's career:

"He was graduated with distinction from Trinity College, Cambridge, and won the chancellor's medal for English poetry. He was made deacon in 1854, priest in 1857. For sixteen years he was assistant-master at Harrow, and from 1871 to 1876 headmaster at Marlborough. He was made canon of Westminster in 1876 and archdeacon in 1883; was appointed chaplain to the Queen and for five years, 1890 to 1895, was chaplain to the speaker of the House of Commons. He was then appointed dean of Canterbury. He received distinguished honors from both the great universities; was Hulsean lecturer at Cambridge and Bampton lecturer at Oxford. His name was long a household word in both continents for many very popular books, . . . in which he made himself an eloquent exponent of the liberal views of the Broad-Church school, and took for a time an active part in ecclesiastical controversy. In 1885 he visited this country, having a son resident in Philadelphia, and enjoyed here many strong friendships. Many of our countrymen will recall with pleasure the 'American pew' which he had set apart for them at St. Margaret's when he was rector there."

Dean Farrar, declares *The Outlook*, was "a popularizer of the less dogmatic and traditional, the more vital and reasonable, conception of religion." The Springfield *Republican* says:

"Dr. Farrar had the lot of being beloved; and his liberal theology had drawn to him the sympathetic regard of those who value life before dogma or ceremony, and yet must cling to certain warm and tender aspects of supernatural religion. To these the simplicity of Farrar's faith, like that of Phillips Brooks, whom Farrar greatly admired and loved, has been as a harbor of comfort, even when they have sailed far out of hail. Men like these have a great service to render to restless minds that yet are not daring enough to launch out in search for the absolute truth, and want their refuge sure 'in some near port or bay.' To these Kingsley's sermons at Eversley and Farrar's 'Life of Christ,' as well as his sermons and other gracious writings, have been of inestimable value. It is this quality of faith, and the unpretentious devoutness of his spirit, which have given Farrar

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a certain place in the advance toward the faith which was in Jesus himself, no doubt already sufficiently indicated in what has been said; and which assuredly does not rest upon any high intellectual power or literary quality."

Mr. Herbert W. Horwill, an English clergyman now resident in this country, writes in the Boston *Transcript:*

"It can scarcely be contested that, since Liddon's death at any rate, Dean Farrar has been the most popular of Anglican clergymen at home. He was a preacher who appealed to all classes and all denominations, and his religious books had a circulation equally independent of ecclesiastical boundaries. In the days when he frequently preached at Westminster Abbey it was necessary to reach the building an hour beforehand in order to get a seat. If a Congregationalist deacon or a Methodist circuit steward from the country were visiting London, the one Anglican preacher he would be sure to hear would be Farrar, and however scantily Anglican theology might be represented in his library you would be certain to find the 'Life of Christ' or the 'Life of St. Paul' somewhere on his shelves. . . . He had no sympathy with such claims as those involved in the doctrine of the apostolic succession, and lived up to his principles by frequent association with non-conformists, much to the indignation of many of his clerical brethren.

"In the sturdiness of his fight against drunkenness and other social evils he showed probably as great a courage as in his companionship of ecclesiastical and theological views that were considered heretical by the authorities of his church. Indeed, I am not sure that some of the sneers at his literary manner did not derive their real incentive from annoyance at the part he was playing in the overthrow of the vested interests which entrench themselves behind the liquor traffic in England.

"That a man of Farrar's power—with the opportunity he possessed for influencing some of the most prominent men in the kingdom—should be an open and determined foe of the vices which corrupt society meant a good deal, and it was worth something if he could be discredited in the eyes of the public even by the proof that there were purple patches in his oratory and slips in his quotations from the Greek. But it was a high tribute to his character that such accusations as these were the staple of the charges brought against him. Whatever else may be said of him, this remains: alike through good report and ill he was an honest fighter on the side of causes which he held true and righteous, and not many knightlier souls have ever entered into rest."

A BRAHMAN'S DEFENSE OF CASTE.

BRAHMEBANDHAV UPADHGAY is the formidable-looking name of a Brahman who is a convert to Roman Catholicism and who presents credentials from his Grace the Archbishop of Calcutta. He is zealous for the conversion of all Hindus to his new faith, but he sees certain formidable difficulties in the way, and he writes to *The Tablet* (London, Rom. Cath.) to point these out and to effect their removal. The difficulties are caused chiefly by the alleged misunderstanding on the part of Christians of Hindu philosophy and Hindu social organization. He speaks of "the baneful effect of English culture" upon the Hindu mind, and he thus describes the mode of thought which "has shaped more or less all Indian philosophies":

"Hindu thought has reared up a magnificent theism which in its essential conclusions agrees wonderfully with the philosophy of St. Thomas. Vedânta, the greatest Hindu philosophy of theism, teaches that the relation of God to the world is an unreal superimposition. He communicates being, but the communication does not affect in the least His integrity. He is communicative, causative, but not essentially so. Creativity does not belong to the internal economy of His being, for then He would be dependent on effects for His existence. Eliminate His causality or impose it, He neither deteriorates nor improves. God's creatorhood is unreal, because it is, as it were, not for the purpose of His being and bliss; it is a superimposition, because it can be added to or subtracted from the Absolute without bettering or injuring the concept of Being. This unreal superimposition is called *mâyâ*—a principle of illusion. By it God manifests Himself to be the cause of the world without being essentially a Creator. *Mâyâ* is less than being but more than nothing. It is not being, for then it would coalesce with the Divine Substance, making God a necessary creator. It can not also be absolutely false like a barren woman's son, for it is the occasion of effects. The world is, according to Hindu Theism, also unreal—not in the sense of Berkeley or Hume—but inasmuch as it can be made to continue or be blotted out without causing any disturbance in the volume of being. The equation of thought to things is not deceitful, but the sum-total of effect is reduced to nothing when considered in essential relation to the Absolute, who is as He is, whether there be millions of worlds or none at all."

This teaching of Vedânta the writer thinks is in exact keeping with Roman Catholic philosophy, and the best way to teach theism in India, we are assured, will be through this Hindu mode of thought. Christianity, however, has antagonized not only this philosophy, but the social polity of India as well, and the underlying principles of the caste system are thus described:

"The regulating principle of the Aryan or Hindu society is the love of vocation for its own sake and not for its fruits. Hindu philosophers have always maintained that the desire for fruits or rewards accruing from work leads to darkness and bondage, while the control of such desire imparts a fitness for the right knowledge of God. There are eighteen social codes belonging to different periods of Hindu history, and they all lay down a higher motive for work than that of competition.

"Hindu society was divided by ancient legislators into four communities: (1) priest and teacher, or Brahman; (2) ruler and soldier, or Kshatriya; (3) trader and farmer, or Vaisya; and (4) artisan and laborer, or Sudra. The central social law which governed these four classes was the following hereditary vocations. The reason of conserving vocations by heredity was to create a sense of self-respect and to check the sordid desire for reward in the discharge of social functions.

"In the palmy days of Hinduism every householder was obliged by the law of religion to retire from the world just when the time came for the enjoyment of his hard-earned worldly goods. At the age of fifty, when his children were reared up to self-help, he had to give up his property to them and betake himself to some retreat for the practise of penance and meditation. The children were inspired with a holy zeal for continuing on the paternal vocation under all circumstances, however adverse, by the heroic example of the father, who had toiled the best part of his life only to renounce at his old age the reward of his labor. An Aryan youth was loth to forsake his hereditary vocation sanctified by the self-sacrificing toils of his ancestors. It was considered to be a most cowardly act to give up the ancestral calling for the bettering of one's worldly position. The momentum of this principle of self-respect grew in force, as generations followed generations, to such a high pitch that thousands and thousands of Brahmans and Kshatriyas are to be found in India, even in these degenerate days, who would rather die than abandon their vocations.

"Likewise, the mercantile and the artisan classes present a bold front, tho they have suffered the most under the pressure of European competition. Of course, the legislators knew that the law of hereditary vocation could not be made absolute. A wide margin was allowed to men of genius and of pronounced proclivities, and also when the supply was greater than the demand or the struggle for existence became very keen. But a change of vocation under these circumstances did not lead to any change of class, unless the new calling was perpetuated in the family for a few generations and came to be reckoned as an object of honor.

"The Hindu found that the high spiritual motive for work was too intangible for the masses, and the motive of free competition was considered detrimental to the elevation of the spirit. Consequently a loving respect for the work itself, hallowed with the self-sacrifice of generation after generation, was made the ruling motive in the pursuits of life. Self-respect is a noble principle in the nature of man. It is a fertile soil for the cultivation of higher virtues. Therefore the Hindu attempted to bring the passion of greed and grab under the subjection of self-respect; so that human nature thus composed and united might become a docile receptacle of spirituality. The result of this system has been that, perhaps, no race living on the face of the earth is more religiously inclined than the Hindu. His philosophy, poetry, chivalry, culture, and civilization, all inculcate one idea, and that is how to be active and dutiful without being actuated by the motive of gain—not even the gain of paradise, which is considered lower than the bliss of the supreme knowledge of God."

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FOREIGN TOPICS.

THE CZAR'S ATTACK ON DESPOTISM.

"GIVE me the man who can cough up his words so the people can understand 'im," said Mr. Dooley, an expression which, done into more courtly language, would indicate the tone of all, or nearly all, European comment on the Czar's recent proclamation of Russian reform. Something that may turn out to be religious toleration is promised, and there is a vague assurance that in an indefinite future the peasantry shall be granted liberty to go wherever they please. "The assistance of persons enjoying the public's confidence," which the Czar desires, is assumed to be a hint at local representative government, but the institution known as censorship of the press not having been reformed by the proclamation, St. Petersburg newspapers afford no clue on this or any other point. The *Viedomosti*, the leading Liberal organ in Russia, says the reforms are a great step forward and reveal the influence of advanced ideas. Outside of Russia, and especially in England, the proclamation is deemed illusory. Says *The Saturday Review* (London):

"The enthusiasm of the press on the manifesto of the Czar . . . has been almost a repetition of the eulogies with which the proposal for the peace tribunal was welcomed. The rest of the philanthropic language is similar in both cases, and in both the pious opinion exceeds the concrete benefit. But there is more solidity in the last manifesto and it marks a more real advance. It contains a double plea or command for greater religious tolerance and for a wider freedom to the dwellers in the villages. Religious tolerance is already a 'fundamental law' of the Russian empire; and the Czar announces his intention to 'strengthen the undeviating observance' of this principle. But inasmuch as religious persecution has not been successfully handicapped by the fundamental law, the work of this determination depends entirely on the unexplained methods by which the observance is to be strengthened. The proposals for the improvement of village life are more definite. What remains of the old *corvée*, tho it has already been formally abolished, is to be made to disappear; the villager is to be given greater freedom to free himself from his community and the general revision of the laws affecting the different villages is to be entrusted to the Zemstvos, which correspond roughly to district councils. In these reforms there is nothing revolutionary and the value depends as before wholly on administration. Nor have the Liberal papers any excuse for finding even the germ of a parliamentary system. The autocrat of all the Russias is not so foolish a reformer as that."

Something very important is going on behind the scenes in St. Petersburg, unless European press opinion is much at fault. Nicholas II. is admitted to be a high-minded young man with a passion for reforming the world. But he has to overcome much opposition, especially that of M. de Plehve, Russian Minister of the Interior, who thinks highly of despotism. Freedom, however, has a friend at court in the shape of M. de Witte, who, like our own Chauncey M. Depew, is a railroad man with a tendency to submit to newspaper interviews. We infer from a perusal of some French newspapers that the Czar wrote his reform edict himself and asked M. de Witte what he thought of it. M. de Witte read it over and said it might do. Then the Czar showed it to M. de Plehve. That gentleman has opinions on the subject of reform and reformers incompatible with a temperate use of the Russian language. There ensued a series of discussions between M. de Witte and M. de Plehve which will, no doubt, figure in future memoirs of the Court of St. Petersburg. The *Temps* (Paris) observes:

"This high functionary [M. de Plehve] belongs heart and soul to the party of authority, and he does not hesitate at times to put himself forward in opposition to the dangerous proposition of Finance Minister de Witte, who is doubtless no expert in liberalism, but whose practical mind, business sense, and speculative temperament can not dispense with a certain number of reforms and modern ideas most odious to the champions of pure conservatism. Without forcing matters so far as to speak of a secret conflict, it is certain that M. de Witte and M. de Plehve do not think alike on many points, and that this divergence of view has had its effects upon the inquiry instituted into the causes of agricultural decline in the provinces. Indeed the subordinates of the Minister of the Interior, not satisfied with paralyzing the authority of the local provincial assemblies, have endeavored, at the orders of their chief, to circumscribe the individual authority of the local nobility."

M. DE WITTE,

The Russian Minister of Finance, who is a friend of reform.

All this, we are assured, in direct defiance of M. de Witte, who retaliated by interfering with M. de Plehve's plan for reorganizing the rural police. The Berlin *Post* comments on the medley of opinions that must bewilder the Czar in all his schemes. "So the Czar has not advanced any defined plan of reforms. All he has done is to indicate the lines along which reforms should proceed." The *Pester Lloyd* (Budapest) thinks there is no warrant in the manifesto for assuming that constitutional or semi-constitutional government is contemplated. The general verdict of the Austrian and German press is that the Russian Government felt compelled to meet the popular demand for some kind of reform, especially reform in the interest of the peasantry. But the Government was in doubt as to the shape the reforms should assume, and in the contest that ensued the Conservatives carried the day.—*Translations made for* THE LITERARY DIGEST.

PEACE IN URUGUAY.

SEÑOR JOSE BATLLE Y ORDOÑEZ has been chosen President of the republic of Uruguay and has peaceably assumed the functions of that exalted office. One of the first acts of the new administration was to come to terms with the revolutionists and at last accounts peace prevailed throughout the length and breadth of the republic. President Batlle y Ordoñez is forty-five, was once a lawyer and later became a journalist. He belongs to the Liberal or Colorado party. He is like John Quincy Adams in that his father before him was a President, and he resembles Theodore Roosevelt to the extent

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of having formerly been Vice-President. The *Dia* (Montevideo) congratulates the country on the accession of a great statesman who is determined to guide Uruguay in the paths of peace. The *Nacional* (Montevideo) looks forward to a sound and able administration, but the *Siglo* (Montevideo) thinks the new President is a second-rate man. The *Razon* (Montevideo) says the new President is neither a financier nor an administrator of ability, but the *Bien* (Montevideo) anticipates an era of harmony. The new President must promote judicial reform, improve the quarantine system, now a source of discord with Argentina, and reduce the taxes. The *Tiempo* (Montevideo) intimates that President Batlle y Ordoñez will stand above parties. His election was the result of a compromise, and he does not command a majority either in Congress or the country. This will lead him to temporize.

The Uruguay press generally agrees that Señor Cuestas, the recently retired President and sometime dictator, has lost his political hold. He did not venture openly to influence the choice of his successor, and has made arrangements to go to Europe. As evidence of the wane of the long Cuestas supremacy in Uruguay, the Montevideo correspondent of the *Prensa* (Buenos Ayres) mentions that the now retired dictator took violent measures against certain opposition senators and government officials. Congress, however, took the matter up and forced Señor Cuestas to recede from his position. The same Argentine organ also accused the former President of having planned a revolution to prolong his power. The Montevideo *Times*, an English paper, at once denied this story "as one of many lying telegrams recently published in the Buenos Ayres papers and calculated to injure the government of the country of Uruguay." The same paper declares that there is a conspiracy in Argentina to discredit Uruguay as a South American Power, and concludes:

"The strange part of the affair is that the Buenos Ayres papers—which can not be all supposed to have some special object in misinforming their readers or in injuring Uruguay—should maintain correspondents here whose information is so frequently incorrect, exaggerated, or deliberately false. Yet we can not name one paper in Buenos Ayres that gives a really reliable and impartial account of Uruguayan affairs, especially in the domain of politics. This is curious, to say the least."—*Translations made for* THE LITERARY DIGEST.

A COMING DUTCH CRISIS.

DANGEROUS possibilities in the position of Holland are threatening the peace of Europe with portents graver even than the Macedonian question. The factors in the case are three. There is, to begin with, the prospect that the young Queen of the Netherlands will die without issue. Next is the geographical circumstance that most German exports pass through the Dutch monarchy on their way to the outside world. Finally we see The Hague tribunal establishing itself as guardian of the peace of the world.

Should Queen Wilhelmina leave no issue, the Dutch would consider the setting up of a republic in preference to the acceptance of the German heir to the throne. But this Emperor William would resist, for he regards himself as the divinely inspired champion of the monarchical principle. The fact that Germany must send her exports through Holland is the result of the aggravating accident which places in Wilhelmina's realm the mouth of the mighty river that runs through William's empire. And the climax is capped by the success of The Hague court, which must or may lead the Powers to insist upon the neutralization of Holland, thus banishing the pan-German dream of an empire stretching to the Zuyder Zee.

These considerations give the clue to the panic created by the announcement that what the London *Spectator* calls "sporadic civil war" may soon exist in Holland. A general strike is threatened throughout the land, the aim of which is to paralyze the railways. The Government has taken prompt measures to provide crews for the trains in case the men go out. It is further said that Emperor William told the Dutch Government of his intention to send German troops, if necessary, to keep the lines in operation, "a military occupation," observes *The Spectator*, "which would probably bring the great Powers into the field":

"The position of Holland is therefore more precarious than diplomatists are accustomed to acknowledge. They believe, we fancy, that the little kingdom is safe for many years because it is indirectly protected by the Dual Alliance. It would suit both France and Russia, they say, to fight Germany because of menace to Holland; and therefore the menace will not be offered. We do not feel so certain. Granted a favorable opportunity, France might conceivably be 'squared' by permission to occupy Belgium, as Gambetta once proposed, and Russia, unthreatened and uninvaded, would not alone venture to attack Germany in defense of a distant and partly sentimental interest. Holland would have no available ally except Great Britain, and the value of that ally would depend almost entirely upon her disposable strength at the moment of danger, which would arrive, it must be remembered, almost without warning. That moment may be, of course, postponed for many years, especially if the dynasty of The Hague is continued, as we all hope it may be, or if Holland is neutralized by European agreement; but accidents sometimes occur in politics as well as in railway traveling, and an accident is threatening now. It is quite clear that the Government and the artisans of Holland are falling into an attitude toward each other which may produce most serious consequences. The employing class in Holland, hard-headed, enterprising, and most anxious to succeed, is evidently persuaded that the artisans are stretching their right of combination to a dangerous degree, and that the right therefore must be limited if commerce is to be safe, and has persuaded the Government to introduce a bill which makes almost all acts leading to or connected with strikes penal offenses. The bill would, in fact, if interpreted, as it might be, by courts prejudiced on the other side, put a stop to strikes altogether. The artisans, who also, like their superiors, are dour, have accepted the proposed measures in that sense; they threaten a general strike to punish the Government, and a general strike would inevitably produce distress of a kind most menacing to social order. The Government, well aware of this, has taken military precautions; but fighting social movements with troops is most difficult and harassing work, and Holland might for a few weeks be in a condition of disorder which neighboring states, themselves alarmed by their Socialist parties, would regard with both annoyance and apprehension."

And the London *Times* says:

"The newest question in international politics—one of far graver interest to France than those arising in Siam or Macedonia or Morocco—is the situation in Holland, where the labor troubles have assumed an almost revolutionary aspect. Here British interests do not come in any way into conflict or competition with French interests, while both France and England would be equally unwilling to see the growth of any force that threatened the break-up of the Dutch monarchy and the possibility, in the result, of the extinction of the independence of the Netherlands. Germany, too, is perfectly entitled to have regard to her commercial interests in Holland, which might be imperiled if the labor troubles were to come to a serious crisis. Our Paris correspondent, however, calls attention to the accumulated evidence that 'Germany is pursuing something more than a commercial policy toward the Netherlands.' The rumor that the German Government, in view of the threat of a general strike, has 'made representations' to the Dutch Government has not been confirmed, but it is not improbable. Among other points to be considered is the repugnance shown in Germany to the strengthening of the international tribunal at The Hague. Some well-informed observers of international affairs believe that one of the main causes of this antipathy is that the permanence and prestige of the tribunal would tend to promote the neutralization of the Netherlands—perhaps under a Republican form of government, with an international guaranty—in case Queen Wil-

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helmina should die without issue. Such a solution would put an end to the ambitious schemes that have been avowed by the leaders of the pan-German agitation, and have not been disavowed—at any rate with sufficient distinctness—by the more responsible exponents of German policy."

German organs deny that a military occupation of the railway routes was contemplated by Emperor William's Government; but it is customary in England just now to smile at German official utterances. The Dutch press insists that the Government has perfect control of the situation. According to the *Nieuws* (Amsterdam), the strike movement is wholly Socialistic and the States-General will pass laws regulating the hours and duties of railroad employees. The *Handelsblad* (Amsterdam) thinks the jealousies of European states warp their judgment in estimating the international significance of the situation. The *Volk* (The Hague), official organ of the labor movement, contains the most alarming prognostications. It says the Government was with difficulty restrained from placing Rotterdam, Amsterdam, and The Hague under martial law. But this publication is inspired by its lively sense of the wrongs of the toiling masses, and the revolution which it announced for last month did not take place. Conservative papers outside Holland admit that the labor leaders understand the international significance of a general strike and will act upon that knowledge.—*Translations made for* THE LITERARY DIGEST.

POLITICS OF THE POPE'S PREMIER.

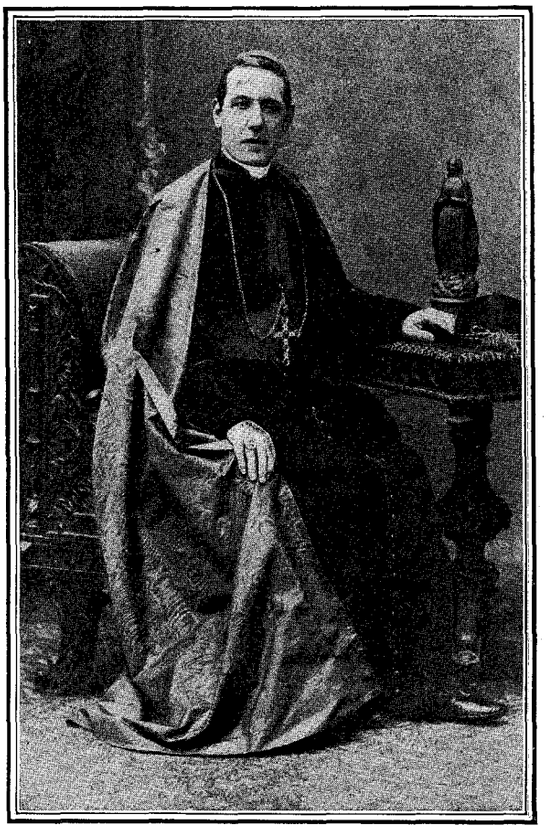
LEO XIII. and Cardinal Rampolla, his secretary of state, mutually supplement one another. Their action has always been harmonious. "Proof of this is found in the fact that in spite of all contests, all adversities, all failures, all blunders, Cardinal Rampolla has retained power for fifteen years." Thus writes "Raqueni" in the *Nouvelle Revue* (Paris), in the course of an exhaustive study of the Pope's premier:

"Wholly unjustified is the belief in Italy as well as abroad that the Pope is not his own master, that he is under a tyrannical yoke, that he is a prisoner of the Jesuits, represented by Cardinal Rampolla. Leo XIII., as one of Italy's greatest priests, M. Carducci, has well said, is prisoner only of himself, and he is as free in Rome, whatever be said to the contrary, as he is in the Vatican. The all-powerfulness of the Jesuits is no more than a legend. The order is in great decadence and has no more voice in affairs than have other religious orders. But in recent years the Pope's will has become much enfeebled because of his great age. It is Cardinal Rampolla who does everything, directs everything. That does not mean that his policy is not that of Leo XIII., especially with regard to Italy. The cardinal lays down impossible conditions for a reconciliation between the Vatican and the Italian monarchy, to the great regret of liberal-minded Italian conservatives, who would like to see the young King Victor Emmanuel on better terms with Leo XIII. in the interest of the Savoy dynasty and the church. It is urgent, they say, to put an end to the antagonism between the Quirinal and the Vatican, which is as subversive of Catholicism as it is of the Italian state. But it is not easy to find a basis of agreement in view of the papacy's demands."

The writer of this article next tells us that he made a trip to Rome recently, and while there made the acquaintance of a person who is on confidential terms of friendship with Cardinal Rampolla. He questioned this gentleman on the subject of the cardinal's policy:

"His Eminence, he said, is as obdurate toward the Quirinal as was his predecessor, Cardinal Antonelli. He opposes the conciliatory policy of some cardinals because he deems it destructive of the interests of the church. But he is not an enemy of Italy, an opponent of her political unity, as is alleged, except as regards Rome. He does not wish to accept accomplished fact. The Pope, he says, needs all his independence, and can not accept the situation made for him. The cardinal, added my interlocutor, dreams of a union of Latin Europe under the republican form. An Italian federal republic, in the cardinal's view, can solve the Roman question more easily than the monarchy. The cardinal is an implacable enemy of the Triple Alliance, which guarantees the possession of Rome to Italy."

Cardinal Rampolla is reproached, we read further, with being too friendly toward France. "So he is, indeed. Such he remained even after the passage of the bill relating to French religious orders, which is said to have so greatly chagrined the Pope. It is owing to Cardinal Rampolla that the Vatican



CARDINAL RAMPOLLA,

The Papal Secretary, who "dreams of a union of Latin Europe under the republican form."

remained neutral. The Pope's intervention might have led to a rupture of diplomatic relations with France, and this the cardinal wanted to avoid, in the interest of the church." There is also a party at the Vatican which, in view of recent events, "wants to throw the Pope into the arms of Germany." Cardinal Rampolla "resists this Germanic current with all his might":

"From the point of view of the cardinal's diplomacy, the Vatican can have no ally but France. How is it possible to think of an alliance with Germany and Austria, which, allied with Italy, guarantee her the possession of Rome? As for Protestant and anti-papal England, crushing under an iron rule the nationalism and the faith of Catholic Ireland, she is not to be thought of. Can the Vatican ally itself with autocratic and orthodox Russia, the enemy and irreconcilable rival of the Church of Rome? France alone, in Cardinal Rampolla's opinion, can afford a foundation for Leo XIII.'s policy. Hence traditions and, when necessary, principles, are sacrificed to political necessities."

Cardinal Rampolla's efforts to found Vatican politics on a French basis would appear to be somewhat futile, according to the *Pester Lloyd* (Budapest). "France and the Roman curia," it says, "are so much at odds that a separation of church and state may be announced any day." Crispi, we are further told, used to complain that France used the Pope as a political

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weapon. "In the matter of a reconciliation between the Pope and the Vatican, the longest heads have so far been astray. Crispi, when minister, lived for a moment under the delusion that the Pope would become reconciled with Italy and yield the principle of the temporal power." Leo XIII. has remained Italy's most uncompromising opponent. He has yielded nothing. To Germany likewise he has been unbending. In a somewhat similar vein comments the *Tribuna* (Rome), organ of the Italian ministry. "The papacy," it says, "owes, in truth, its purification to Italy. It owes to Italy its lofty moral position in the world, never greater or more solemn than now." The ministerial organ insinuates that while Leo XIII. may be personally desirous of a reconciliation with Italy, he is overpowered by the forces of tradition against which he struggles in vain.—*Translations made for* THE LITERARY DIGEST.

SURRENDER OF THE SULTAN OF ACHIN.

THE Sultan of Achin, Tooankoo Mohammed Daood, has surrendered to the Dutch, an event which is confidently expected to close one of the most extraordinary chapters in the colonial history of the world. Achin is a Moslem state in the northern portion of Sumatra which for some thirty years has been a theater of sanguinary war. Holland in all that period has been trying desperately to overcome the Achinese. The Sultan just conquered has led his people in battle for twenty years past, his spirit being broken at last, it is said, by the recent capture of his favorite wife. His country has had a glorious history, according to *The St. James's Gazette* (London):

"Achin has lived in history as a powerful kingdom, with an imperialism of its own and a king whose every word was law in many islands outside Achin. Elizabeth sent her greetings to the King of Achin, and envoys with confidential communications, and her successor was on such gracious terms with the King that he sent to Achin two brass cannon, which stand to this day at the gate of the palace in the island capital. So strong had the island kingdom become, indeed, that within a few years of its emerging from the position of a vassal state it broke the power of Malacca in ten expeditions, and fitted out five hundred ships, carrying sixty thousand men. It must have been one of the world's wonders, this Achinese navy; quite a hundred of its ships were bigger than anything Europe had ever seen before. So the island state went on its way, swallowing up other states, mining gold and coining money, and encouraging wild extravagance in its monarch, one of whom had a thousand elephants of state. No country in the East, save Japan, was so rich in its output of gold as Achin, and it is not astonishing, perhaps, that the Achinese begat a pride of empire worthy of an imperial race. Pride goeth before a fall, and the fall of Achin has been complete. The days of its power have gone forever. Time was when England was interested enough in this little state to make treaties for its protection, and so late as 1824 England and Holland agreed upon a treaty maintaining the independence of the kingdom, which, commercially, was in close touch with this country. It was to the port of Achin that the merchants of London directed their energies when they were seeking trade in India, and for generations the little kingdom was on friendly terms with England, who found her friendship useful."

The British withdrew their protection from Achin in 1873, "which may well make every Englishman blush for his country, for in the desire of our Government to settle all outstanding difficulties with Holland in the Malay archipelago and peninsula, the kingdom of Achin was shamelessly and cruelly abandoned." In 1874 war between the Dutch and Achinese began. Our authority proceeds:

"The Dutch colonial system, let its advocates say what they will, has the power to inspire the hatred of its native subjects to an extraordinary degree; and an appreciation of the bitterness of native feeling throughout the colonies has made it imperative for Holland to prosecute the war in Achin whether it would or no. An abandonment of the struggle would have entailed a dangerous loss of prestige, and would almost certainly have resulted in serious native risings elsewhere. This, therefore, is the determining consideration which may be recognized as counting for the persistence of Dutch aggression in Achin."

An insight into the nature of the Sultan's sway is afforded by a correspondent of the London *Times*, who writes:

"Upon the whole, our greater knowledge of Achinese government and social institutions obtained since the Dutch conquest of that strange and antique empire, whose dominion formerly extended over a large part of Sumatra and many adjacent islands, has enabled us to correct some of the prevalent misconceptions regarding the real power and prerogatives of the Sultan of Achin. The Dutch themselves have had to admit that they were misled when they acted upon the belief that in the Sultan centered all authority and power; that he was, in fact, an absolute monarch, and that to seize him was to put an end to all active resistance. They have found out since, to their cost, that in Achin the real ruling power lies with the classes, the great nobles, and the high priests, who together form a very strong and a very exclusive oligarchy, which, perhaps, admits more fealty to the Calif at Constantinople than to the local Sultan. It will, indeed, be remembered that when the Achinese sent out, in the seventies, delegates to protest against Dutch aggression and to implore assistance they went to Constantinople first, where their appearance and their doings caused some trepidation to The Hague at the time."

The conceptions of the Middle Ages have some hold over the Dutch colonial administration in these regions, if we are to believe what *The Morning Post* (London) says:

"It was in a frank spirit of plunder that the white men first visited the East, and until within the past few decades it was generally held that a colony was chiefly valuable as a source of individual or national income. Holland alone among the European Powers has held doggedly to the old opinion. The whole system of administration in the Dutch Indies is framed in obedience to this principle, and any surplus revenue that her colonies could produce has always been claimed by Holland as her undisputed right. The Malayan populations of her colonies are by nature indolent, inefficient, and ease-loving, but by nicely calculating the precise amount of taxation which a native can pay without incurring danger of actual want, provided he be diligent, the Dutch have presented their Oriental subjects with the alternative of a life passed in unremitting toil or the most abject indigence. As those who know the character of the Malayan race will admit, this is a choice of evils the bitterness of which can not easily be exaggerated."

A violent denunciation of Holland's methods in Achin appears in the *Volk* (The Hague), which says the Dutch troops plundered the natives and inflicted every species of torture upon them. The *Nieuws* (Amsterdam) says the Dutch Government may establish the captured Sultan upon his throne as a vassal. The *Vorwärts* (Berlin) observes: "Theft, fire, murder of men at prayer—such is the work of civilization that is being done in the island of Sumatra," and it characterizes such doings as "colonial bestialities."—*Translation made for* THE LITERARY DIGEST.

POINTS OF VIEW.

GAY PARIS.—"If the government of dilapidation, corruption, and shame would only give us order and public safety!" says the clerical *Correspondant* (Paris). "But there is pillage, assault, and murder in every Paris quarter like that in Macedonia. . . . It is enough to make us think we are among the genuine Apaches of the American plains."

WHERE ARE THE AMERICANS?—"To the roll of American statesmen this country [Great Britain] has contributed some of its most brilliant names," writes J. Weston in *The Empire Review* (London), in an attempt to show that Britain has been the home of our great men. "Alexander Hamilton, a creative political genius, second to none on the stage of the eighteenth century, was the son of a Scottish West-Indian, and a French mother. His monument is the Constitution of the United States, and it was he who guided the republic through the financial and political throes of its early years. To the abandonment of his policy the country owes its defective banking system. It is remarkable that the two most remarkable modifications of the British constitution were the creation of Scots, and neither was born in America. This was thrown in the teeth of Hamilton by Jefferson in a stormy meeting of Washington's Cabinet. 'It is monstrous,' said Jefferson, 'that this country should be governed by a foreign bastard.'"

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NOTABLE BOOKS OF THE DAY.

WAR AS A SOUTHERN WOMAN SAW IT.

A VIRGINIA GIRL IN THE CIVIL WAR. Edited by Myrta Lockett Avery. Cloth, 5 x 7½ in., 384 pp. Price, $1.50. D. Appleton & Co.

THIS volume fills a niche which the bulkiest history can not supply, for it shows what history had no room for; namely, the actual, individual life of the Southern people, especially of the women, who stayed at home and suffered, while husbands, sons, and fathers were in the field. It was an experience so unspeakably hard that only the intimate inner record from one who lived it could adequately present it. Yet the seventeen-year-old bride of a cavalry officer under the Confederate General Stuart, who tells this story to the editor, is no wailer over her own fate or that of kith or kin.

As a background from which to project the war pictures, the narrator shows us the manner of home life she knew before the guns spoke at Sumter. Her father's home at Norfolk, that of an officer of the bank of Virginia, was a meeting-place for diplomats and naval officers, native and foreign, whose musical evenings and two beautiful daughters proved the attraction, and where the proverbial Virginia hospitality abounded. The narrator tells of the meeting of her "fate" and her speedy marriage. Then follow memories of how the war news affected the people; the incredulity, the sanguine hopes that statesmen could avert it, and, finally, its avalanche upon them, the parting with loved ones, and the conviction that a few days, or at most weeks, would end it. Thus far the memory of Southern feeling could be duplicated in the recollection of many Northerners. But the picture soon shifts, and we are treated to daily fights with material wants unsupplied, to makeshifts and privations, and petty personal humiliations which no Northerner knew, such as the sight of Southern officers appearing before their loved ones in rags and tatters, barefooted and stockingless, and as starved as wives and sisters were at home. The heroism seems the greater when so much of the misery is turned off with a laugh.

MYRTA L. AVERY.

We are also shown a meeting with the famous rebel spy, Belle Boyd, who was for one night bedfellow with the one who recounts these experiences, and who tells how the spy gave her own outer wrap to cover a soldier—even as she had been known on a previous occasion to take the shoes off her own feet to cover the bleeding feet of another victim of war.

The "Virginia girl" gives a most entertaining account of how she ran the blockade and entered Baltimore in order to buy some much-needed supplies—especially cloth for a new uniform for her husband—and how before attempting to return again she made friends with some Union officers who knew her little game better than she supposed, and who aided and facilitated her purpose with the honors of a military escort. Indeed, the tribute she pays to the chivalric gentlemen on the Union side is one of the most gratifying portions of the story. It is a simply told story, which Mrs. Avery dresses in appropriate language, without any attempt at rhetorical ornamentation or flourishes of diction.

THROUGH SIBERIA BY RAIL.

THE GREAT SIBERIAN RAILWAY FROM ST. PETERSBURG TO PEKING. By Michael Myers Shoemaker. Cloth, 5½ x 8 in., 243 pp. Price, $2.00. G. P. Putnam's Sons.

MR. SHOEMAKER has written a fascinating book, because he has been content to tell us exactly what he saw and what he underwent in his journey from St. Petersburg to Peking. The railway which he traveled on, so we learn, has been solidly built, but high speed is impossible, the rails being only eighteen pounds to the foot, while the gage is five feet. The engines burn wood, altho coal abounds at many points on the route. The line runs between the fiftieth and sixtieth parallel until it reaches the borders of Mongolia, and stretching southeast to the coast at Vladivostock sends out a branch line almost due south from Harbin, which forks off to Peking and Port Arthur.

The book is thoroughly delightful reading. The author has kept clear of politics, but he gives us a vivid idea of the forests, lakes, and steppes which he traversed, and he describes the dreary-looking people he met. Not one single smile, he says, was visible on the faces he saw and scanned at the railway stations until he had passed Lake Baikal. He gives us a general notion of the fauna of these regions, and the mineral wealth of Siberia is referred to. To Peking he devotes about thirty-seven pages of lively and picturesque writing, scarcely relevant, excepting as a piece of personal reminiscence, to the main portion of the book.

This work of Mr. Shoemaker's, while an important book of travel, readable and popular, must, however, be looked upon as what specialists call a *prodromus*, the forerunner of a more strictly scientific and exhaustive treatise, containing statistical tables and accurate accounts of the fauna and flora, the soils and the mineral deposits, of the regions traversed. It is not impossible that the region may eventually be flooded by foreigners. Mr. Shoemaker seems to think that no Russian unification will result from the establishment of this line of transcontinental communication. He writes: "I doubt if the building of the Siberian road can consolidate this empire . . . a homogeneous nation is not possible which is composed of Sarts, Kirgiz, Persians, Georgians, Tatars, Kourgans, Manchurians, Chinese, the wild tribes of the Caucasus, and the hordes of the Turkoman."

INVENTION RATHER THAN CREATION.

LEES AND LEAVEN. By Edward W. Townsend. Cloth, 5½ x 7¾ in., 299 pp. Price, $1.50. McClure, Phillips & Co.

MR. TOWNSEND will probably always be recalled as the creator of "Chimmie Fadden." Those who pretend to keenest knowledge of the dialect of our "East Side" and the personal peculiarities of New York's rough population question if "Chimmie's" lingual twists are quite "the real thing"; but, be that as it may, "Chimmie" did more to make a niche for Mr. Townsend in the temple of fame than his subsequent and more ambitious efforts have done. There are so few people who can do what other people can not, that even a small bit of distinct variation counts more than a superior achievement which at once ranges itself with others of its kind.

In "Lees and Leaven," Mr. Townsend shows chiefly a brisk invention. A writer who has done his turn in a newspaper office, outside of the editorial room, is not apt to prepare his effects too subtly, nor to run to delicate gradings in color. This story, which in the main is of New York (and New York looked at through a newspaper man's eyes), starts out with a breathless rush, in a vague Western town, "the little post of White River on the lake." A dealer in coal and pig-iron is "hard up" for cash. From a doctor who, through him, has just secured an appointment to postmastership of the place, he gets five thousand dollars by selling some land in an iron-ore district in Michigan. The doctor delivered the money in cash to the other and forgot to take away the deed, which Mr. Bunton sends to him by his clerk, "Harry" Lawton. Harry makes arrangements to elope with his employer's daughter that very afternoon. He does so, with the deed undelivered. He is overtaken by his employer, torn from his wife (they had been married before the father caught them) and sent terrified away. Harry gets in a terrific railroad smash-up from which he emerges with no worse result than a subsequent scar which gives him the air of a perennial smiler—*L'Homme Qui Rit*, in a small way. Papa Bunton finds the handle of a valise with "H. L." on it in the wreck and a burned-up body. He is sure Harry is done for.

That same day, the new postmaster was killed at a crossing. A tremendous industrial speculation arises, and the very tract of land deeded to him by Bunton becomes absolutely necessary to either side to spell success. Bunton will not sell, altho he thinks the deed is destroyed, because he has an element of honesty in him.

This situation is evolved with great promptness in the beginning of Mr. Townsend's story, and the complications arising from it occupy him for the rest of the time. He mingles things up beautifully, and in the outcome the young men and women are paired off exactly right, and even the bad ones are let down easily. Tho, as for that, there is no real "badness" anywhere despite the taste of it all through the book, except in the office of *The Morning Chronicle*. Here the worst and most contemptible phases of evil-doing prevail on the part of the editor-manager and others. Blackmailing, lying, hypocrisy, meanness, are the *mot d'ordre* in *The Chronicle* management, and to have worked for it makes a man ineligible for employment in any other New York office. There will be very little doubt among New Yorkers as to the paper aimed at, and the revelation of such phases of journalism will astonish some people.

EDWARD W. TOWNSEND.

In character-drawing, Mr. Townsend is strong in a "free-hand" way, lapsing into caricature when he does an eccentrically humorous person. Harry Lawton is the merest make-believe of a being, and it is a little trying to see him cast for the rôle he fills. Mr. Townsend has plenty of humor, knows New York well as a newspaper graduate, and treats "high life" with something of a newspapery touch.

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SPERM-WHALES AND THE GOSPEL.

A WHALEMAN'S WIFE. By Frank T. Bullen. Cloth, 5¼ x 7½ in., 372 pp. Price, $1.50. D. Appleton & Co.

OUR caption to this notice should not be regarded as flippant or irreverent. It is a succinct statement of the flavor of Mr. Bullen's book. The last sentence in the book is a favorable sample of his style: "Here let us leave the much-tried pair, nestling under the wing of the Loving Father, whose watchful care has been over them through all their perils, being serenely carried onward to a golden sunset."

The story is of the pious son of the Eddy household and the fair daughter of the Fish family, on an adjacent farm. Priscilla Fish will not have young Reuben Eddy, but at a week's notice marries the dashing Captain Ramon da Silva and starts at once on a three years' whaling cruise with him, from New Bedford, in the *Grampus*. However engrossing and obtrusive may be the pietism of Mr. Bullen, his creative ability did not shrink from making da Silva the most brutal, fearless, savage brute that ever captained a whaler, tho he is repeatedly prevented from quoting his language.

FRANK T. BULLEN.

"Rube," learning of Priscilla's sudden marriage, enlists in the whaling crew of the good ship *Xiphias*, which also sails from New Bedford. His captain develops into the loveliest Y. M. C. A. brand of sailing-master, while the Green Mountain Boy, Rube, becomes a magnificent specimen of manhood and too good for belief. He receives a fall into the sea from which he emerges with no memory, but with no lesion of devotional faculties. Later on, a whale runs away with the boat in which Rube is, straight into a tornado, and they are very badly lost.

On the *Grampus*, Priscilla, who has become as withered and anemic as a desiccated jellyfish, with all the love for the brute da Silva "tried out" of her, has a vision of the lost boat and compels her husband, who is perfectly indifferent to her, to go entirely out of his course to get it. In this ingenious way, Rube and Priscilla get together again, tho it is weeks before they meet, as Priscilla is kept in the smelly cabin of the *Grampus*.

Mr. Bullen has a virginal delight in whales and their capture, and knows a good deal about it. His style is something weird. It is not a little like "Fanny Fern's" in its elegant diction and confidential grip on the reader. He has a maddening way of taking you into his confidence, of interrupting the narrative with side-notes, in which he forestals some critical attitude and explains his motives, or throws light on his literary technique.

A STUDY OF THE DISCONTENTED.

THE SOCIAL UNREST. By John Graham Brooks. Cloth, 5½ x 8 in., 394 pp. Price, $1.50. The Macmillan Company.

THIS work is an examination of industrial and social facts more or less familiar to the general reader and the students of economics. Many writers who have attempted like tasks have been wholly unfitted for them. Mr. Brooks is at least better fitted. He is sympathetic, which is not the least qualification in a writer who would diagnose social theories and conditions. The phenomena indicated are, on the whole, of the most superficial kind. The attempt is made to interpret these according to rational theory, but hardly down to the basic rock of economic principle. The author may reply that his purpose was only to pass in review just such phenomena as they present themselves. But in these days of many tasks it may be questioned if such employment, even when the work is well done, should be pursued to such length.

Yet the author's conclusions are, for the most part, sane. The following may be selected as an example of a certain prevailing inadequacy of statements: "The labor movement rests on the assumption that the production and distribution of wealth, as now managed, ought to be and can be so far changed as to give the laborer more power in deciding the terms under which he works." Does not the labor movement rest on more than this? From this statement all the possible potency of language seems to have been extracted. It is this want of virility and grasp that marks much of the excellent journalism of this work, and constitutes its chief defect.

Mr. Brooks's cardinal error is his failure to distinguish between the competition of the workers for employment on the one hand, and the monopoly of privilege on the other. Out of this lack arise more confusions than those of our author, who is not a chief sinner in this respect.

Mr. Brooks is a friend of labor organizations, and many of the things he has to say regarding the restrictive rules of labor-unions concerning apprentices, piece-work, and machinery are judicious. But it seems to us that he ignores the broad view of economic principles, to which he refers only to say that these received a severe shock in his contact with the actual, practical work-a-day world. But he had allowed these minuter facts to overshadow these very economic principles. He quotes approvingly the definition of a crank as "a man who sees one fact so clearly that he is blind to all the other facts which alone can explain the one he sees." Mr. Brooks has fallen into the opposite error, in that he sees many facts so vividly that he is blind to the larger principles which alone can explain them.

Is Mr. Brooks entirely accurate when he tells us that Socialists "admit that labor does not produce all wealth," tho he speaks of "the persistent demand of the Socialists that labor shall receive all the product"? But if labor does not produce *all* the product, that is a very immoral and illogical conclusion, of which, surely, few Socialists are guilty.

But on the whole there is much to be said in praise of this work. It is well written, it includes some luminous bits of social philosophy, many strongly compact statements of fact and trend, much discriminating criticism, and it is an accurate picture of social conditions. Perhaps the most valuable portion of it is that which treats of French and German Socialism, in the knowledge of which the author probably has few superiors in this country.

AN ARGUMENT FOR THE BEING OF GOD.

THEISM. By Borden P. Bowne. Cloth, 6x8½ in., 323 pp. Price, $1.75. American Book Company.

THIS volume is an enlargement and revision of the author's "Philosophy of Theism" recast to form the Deems Lectures for 1902, delivered at New York University. The text is mostly rewritten and about fifty per cent. of new matter added. Dr. Bowne's style is somewhat clearer than in his earlier writings, but there is still the same apparent fondness for coined expressions out of the usual line, and for epigrams that do not always suit the sense or sentence in which they are used. "World-ground," "the infinite regress," "thinghood," "law of the sufficient reason," "rigor and vigor" method, "the heavens are crystallized mathematics," "all the laws of force are numerical," "crystals are solid geometry,"—these are more or less obscure words and phrases that one has to study in attempting to read the book. Barring these, and some of the overleapings of the thought, in which the connecting links have to be supplied in order to obtain a coherent idea, the philosophy is on the whole acute and able.

The attempt here made is to be classed as a mean between the agnosticism of Hamilton and Dean Mansel, and the ordinary theism that undertakes to establish the existence of God by dialectical reasoning. Dr. Bowne appeals to the practical reason, admitting on the one hand that the logical proofs for the being of God are not complete and can not be, but claiming on the other hand that a stronger case is established by far when we have shown that the whole course of things and the entire practical necessity of the life of man demand the existence of God. This argument, reenforced in various ways, corrects and nullifies the agnostic conclusion of Mr. Mallock, in his recent volume "Religion as a Credible Doctrine." It leaves religion actually unproved by metaphysics, as Mr. Mallock asserts it to be, but instead of throwing us back therefore upon an act of mere belief, it points out that a world-necessity without which no truth and no sanity would remain, is sufficiently supported, whether we can logically prove it or not.

BORDEN P. BOWNE.

There are many theists, however, who would say that both Dr. Bowne and Mr. Mallock too easily surrender the logical and metaphysical proofs for the being of God. Doubtless, as Dr. Bowne contends, these intellectual processes of proof do not stand wholly by their own force, but they have been put forward confidently for the entire period during which philosophy has been forming in the world, and they have great weight with innumerable minds. Taken together as a sum of argument for the being of God, they have been widely accepted as demonstrative.

Dr. Bowne reenforces the argument for theism by an excellent analysis of personality, pointing out the absurdity of what has been called the "impersonal reason" and the greater absurdity of attempting to derive personality from that which is impersonal. He answers acutely the stock objection that personality is a necessary antithesis to absoluteness and infinity in God, and shows by a little definition how, as a matter of strict thought, only an absolute being and an infinite being could be wholly a personal being. The careful manner in which he guards this thought from anthropomorphism, and distinguishes personality from corporeality, is to be commended to a large number of hazy thinkers in these days who are warning us against "material personality."

The entire book is punctuated with sharp bits of reasoning, and the argument taken together is one of the best we have come upon as an exposition of theism, to be read profitably in company with Flint's "Theistic Theories" and Harris's "Philosophical Basis of Theism."

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A NEW ERA IN Engineering Education

By FORREST CRISSEY

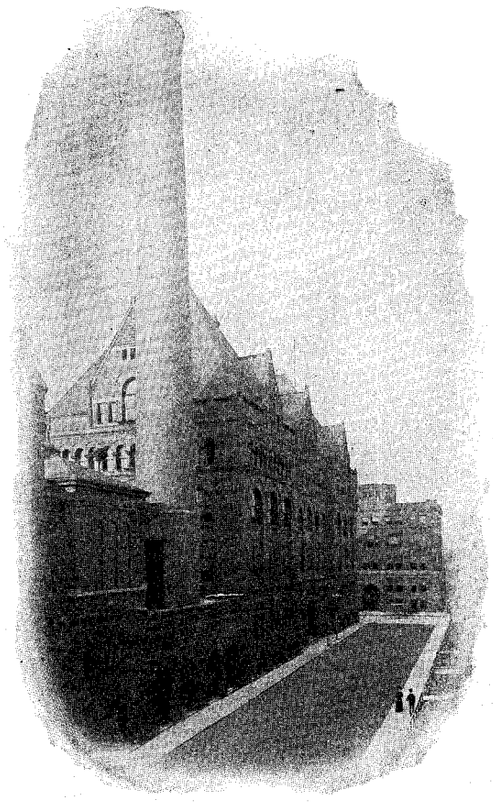
Main Building, Armour Institute.

A new era has just been begun in the great modern movement of giving instruction by mail; the co-operation of the resident technical school with the correspondence school "to make the work of correspondence co-ordinate with the work of the shops and laboratories." This departure is so significant that it will always stand out conspicuously in the history of teaching by correspondence.

The correspondence school is so distinctively new as a factor in popular education that this latest and most important phase of its development comes as a surprise to the public. The place of the correspondence school in popular education is now generally recognized. After years of experience, the true founder of correspondence teaching in America, President Harper of the University of Chicago, goes so far as to say: "The work done by correspondence is even better than that done in the class-room. Students who come to us after a year of such work are better prepared than those who have taken it with us in the class-room."

This co-operation, therefore, of the resident technical school with the correspondence school is a matter of general moment to the entire educational interests of the country, and especially is it of vital interest to every person ambitious to win a resident technical school degree but who is without the means of spending the *entire* four years in class-room work. The "resident" student whose necessities have obliged him to "drop out" for a few months, with the hope that he may soon return, finds a peculiar boon in a correspondence course so intimately allied with a "resident" institution. It enables him to bridge the gap of absence as nothing else could.

Then, too, it offers parents who have not the means to send their children to college an opportunity to give them the benefit of higher education, at a moderate cost, under men of acknowledged educational standing. It brings, through the instructor, the benefits of a magnificently equipped engineering school with all its costly laboratories, shops and libraries, and its modern methods of teaching, to the humble home on the farm, in the mountain or in the village. How many parents, worn out with the life struggle, are obliged to send their children out into the world handicapped by inadequate early training! To such homes, and to the thousands of earnest, ambitious people in every walk of life who are eager to make their leisure contribute to their intellectual growth, correspondence instruction, under resident school supervision,



MAIN BUILDING ARMOUR INSTITUTE OF TECHNOLOGY.

will prove an inestimable blessing.

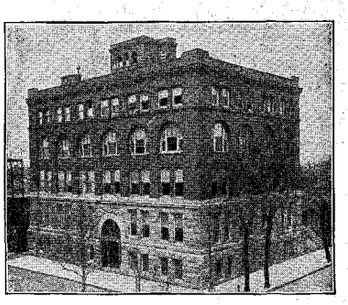
Admittedly, there have always been three weak spots in the correspondence system of instruction: a lack of genuine "educational spirit" on the part of the teaching corps; a sense of solitary struggle on the part of the student; the impossibility of directly applying the work done by correspondence toward a course in a resident technical school.

In a recent arrangement with the management of Armour Institute of Technology, Chicago, one school (the American School of Correspondence, formerly of Boston), has overcome the three traditional defects of the correspondence methods. It has given the correspondence school a FACULTY instead of an office force, and has supplanted the commercial spirit with the *academic* spirit; it has given the solitary student in the veldt of the Transvaal and the busy clerk in Wall Street the feeling of brotherhood that in the resident school voices itself in a class yell; it has placed within the grasp of aroused ambition the possibility of a personal resident course in a great technical school, and that without the sacrifice of a single hour of previous study under the "solitary candle."

This work of fusing into the far-reaching mechanism of the correspondence system the true educational spirit has not been done in a tentative or half-hearted manner in this initial instance. Members of the Faculty of Armour Institute of Technology constitute the directing Faculty of the American School of Correspondence. The correspondence student thus works under the supervision of the very men who preside over the laboratories and teach the regular classes at Armour Institute. This means correspondence instruction in its best sense.

President Gunsaulus, of the Institute, defines the purpose of the arrangement in these significant words:

"The aim is to make the work of correspondence co-ordinate with the work of the shops and laboratories. The work done by the correspondence students in accordance with this standard will therefore be duly accepted and credited at Armour Institute of Technology when students desire to complete their course by actual residence here. We co-operate to conduct this educational enterprise by correspondence in the hope that wage-earners and aspiring students of all



Machinery Hall, Armour Institute of Technology.

ages may have the results of the latest and completest laboratory work and experimenta-

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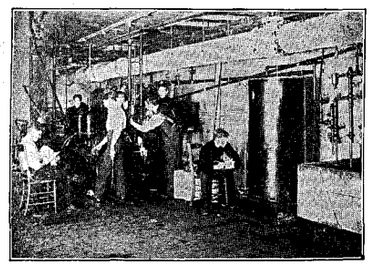
tion in the Armour Institute of Technology. For the reason that all examination papers will be reviewed and corrected by members of the Faculty of Armour Institute of Technology *full credit, as above stated, will be given here* for work done according to this arrangement."



Testing Room, Armour Institute of Technology.

Now a word on the value of the correspondence system in general: Already the three weak points have been touched; it has threescore of strong ones. Some of these are:

The correspondence school is the People's University, from which neither occupation, age nor poverty can shut out the ambitious. Only indifference and indolence can bar the aspiring from its benefits. Entrance into the correspondence school means personal initiative—spontaneous, voluntary expenditure of individual energy, often at the cost of sharp personal sacrifice, in order to keep pace with the march of industrial progress. This explains why the average correspondence student has the right sort of timber. He is not "sent to school"; he brings the school to himself because he wants it, and he appreciates it because he feels the need of it. The biggest capital a young man has to invest is his spare time, and the use he makes of it largely determines both his moral and commercial success. No agency for the utilization of spare moments approaches the great modern movement of correspondence instruction under resident school supervision. A clearing house of individual adaptability, a corrector of misfit vocations, a reclaimer of lost educational opportunities—this is exactly what a correspondence school, affiliated with a resident school, is. It gives the man of mature

Corner Instruction Department, American School of Correspondence.

years a chance to catch his "second wind" in life, to grip another educational "life-line," and to show practical repentance for "wasted opportunity."

The man who is looking for a corrected examination paper by to-morrow's mail is more alive and has a greater stake in life than the man who is simply waiting for pay-day and whose chief interest is to hold his job. And the man with the examination paper in mind climbs higher on the pay-roll and is a better patriot because he has a vested interest in the United States mails and what they bring him from the correspondence school.

Only the sons of the wealthy can afford the luxury of a "private tutor" in their school work; every correspondence student has a "private tutor," and those of the American School have the help and direction of the professors of a great technical school.

Correspondence education does not entail costly sacrifices upon "the folks at home."

Sometimes a college education is too dearly paid for in this way. It never happens in correspondence work, for the student *earns while he learns*, and the main sacrifice involved is that of his own leisure. The correspondence student generally swings hammers instead of Indian clubs, does his gymnastics under the eye of a foreman or shop boss instead of under a professional athlete; and in "hustling" to reach the factory or the office on time he does not particularly miss the exercise of the football rush.

To-day every thoughtful observer recognizes how great a force in our national life is the correspondence school and how powerful a factor in America's commercial supremacy. In an article on the American School of Correspondence in a recent number of the *World's Work* the writer says: "It is the men behind the machines who have won industrial leadership for the United States. There never was a time in the history of the world when employers were so eager to get working men of brains as now, or when the opportunities of such men were so great."

But to resume about the American School of Correspondence in particular. The correspondence curriculum includes these full courses in Engineering: Electrical, Mechanical, Mechanical-Electrical, Stationary, Marine, Locomotive, Civil; Architecture, Textile Manufacturing, Heating, Ventilating, Plumbing, Mechanical Drawing, Perspective Drawing, Telephony, Telegraphy, Sheet Metal Pattern Drafting, Tool Making, and some forty Short Courses for General Students.

Nothing about any correspondence school is more vital than the manner in which its instruction papers are prepared. Recently *The American Machinist*, the highest authority in its field, made this comment on an instruction paper of the School on Mechanical Drawing:

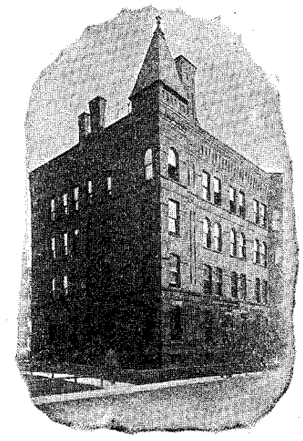
"There are not many books on Mechanical Drawing which the practical draftsman feels are satisfactory. With all their effort they somehow fail to 'get there.' We have just seen a copy of the instruction paper on this subject which is put out by the American School of Correspondence, and feel bound to say that we have found an exception to the rule. Indeed, it is not too much to say that in the methods followed it stands in a class by itself. * * * * If this is not effective instruction, we do not know the article."

The conclusion of the whole matter is clear and emphatic: Correspondence school work pays the ambitious and energetic who are determined to improve their position, to increase their efficiency, to expand their earning; it is within the reach of the humblest and poorest wage-earner who cannot quit his place on the pay-roll to follow his educational impulses. It gives the high-school graduate who has not the means to enter a "resident" school a chance to begin a technical education while he is earning the money that will enable him later to take his degree in the "resident" school.

Of these results there can be no question. They are admitted by the soundest men at the head of the great "resident" educational institutions.

But the recent step taken, in perfecting an alliance between a Correspondence School and the management of Armour Institute of Technology of the intimate and practical nature I have described, is altogether the most significant event in the entire evolution of giving instruction by mail.

It does away with the elaborate expenditure and commercial methods of soliciting students through a horde of agents so commonly practised by correspondence schools in the past. Too many of these schools have built up a vast machinery which seems to have but one aim—that of "coining money." By the



Offices, American School of Correspondence.

method now adopted by the school in question a new era in correspondence instruction has dawned. What agents have been costing correspondence schools is, by this school, put into apparatus and teachers, and employed toward the reduction of the tuition. Further, it has been made possible for the correspondence student, through the reduced cost of his tuition, to complete his course in residence at the Armour Institute without excessive cost and with the added benefit of credits for work done by correspondence. The management of the American School of Correspondence as now constituted and the management of Armour Institute of Technology will exhaust every resource to enlarge the influence of this institution toward the laboring man who aspires to larger power and opportunity.

Thus has one correspondence school acquired a recognized standing in the regular educational system of the country. It has by the merit of its work secured at last a truly educational, and not commercial, place in the scheme of popular education.

Only general features of this interesting educational departure have been here presented; full details may be had by addressing a postal card of inquiry to Mr. A. E. Zapf, the Secretary of the American School of Correspondence, at Armour Institute of Technology, Chicago.

Literary Digest Advertiser

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BOOKS RECEIVED.

THE LITERARY DIGEST is in receipt of the following books:

"The Complete Pocket-Guide to Europe."—Edited by Edmund C. Stedman and Thomas L. Stedman. (W. R. Jenkins, New York, leather, $1 25.)

"The Traitors."—E. Phillips Oppenheim. (Dodd, Mead & Co.)

"The Substitute."—Will N. Harben (Harper & Bros., $1.50.)

"The Old and New Renaissance."—Edwin Wiley. (Publishing house of the M. E. Church, South, Memphis, $1.25.)

"Tutonish or Anglo-German Union Tongue." Elias Molee. (Scroll Publishing Company, Chicago, $0.50.)

"Spinners of Life."—Vance Thompson. (J. B. Lippincott & Co., $1.50.)

"The History of Woman-Suffrage" Edited by Susan B. Anthony and Ida Husted Harper. Volume IV. (Susan B. Anthony, Rochester, N. Y.)

"A Daughter of the Sioux."—Gen. Charles King. (The Hobart Company, New York.)

"The Filigree Ball."—Anna Katherine Green. (The Bobbs-Merrill Company.)

"The Philippine Islands, 1493–1803."—Vol. I. Edited by Emma H. Blair and James Alexander Robertson. (Arthur H. Clark Company, Cleveland, O., in 55 volumes, $4 net per vol.)

"Explorations in Bible Lands during the 19th Century."—Edited by Herman V. Hilprecht. (A. J. Holman & Co., Philadelphia, $3 net.)

"Richard Rosny."—Maxwell Gray. (D. Appleton & Co., $1,50.)

"Home Building and Furnishing."—William L. Price and W. M. Johnson. (Doubleday, Page & Co., $1 net.)

"The Wind in the Rose-Bush"—Mary E. Wilkins. (Doubleday, Page & Co., $1.50.)

"The Story of My Life.—Hellen Keller. (Doubleday, Page & Co., $1.50 net.)

"Republics versus Women."—Mrs. Woolsey. (The Grafton Press. $1.25 net.)

"Glimpses of Colonial Society and the Life at Princeton College. 1766–1773."—Edited by W. Jay Mills (J. B. Lippincott Company, $2 net.)

"The Mediation of Jesus Christ"—Milton S. Terry. (Eaton & Mains, $0 75 net.)

"Penal Servitude."—W. D. N. (G. P. Putnam's Sons, $1 50.)

"Political Parties and Party Problems in the United States."—James A. Woodburn. (G. P. Putnam's Sons, $2 net.)

"Anthology of Russian Literature."—Leo Wiener. Part II. (G. P. Putnam's Sons, $3 net.)

"The New International Encyclopedia."—Volumes IV., V., VI., VII. Edited by Daniel C. Gilman H. Thurston Peck, and Frank M. Colby. (Dodd, Mead & Co.)

CURRENT POETRY.

My Inver Bay.

By SEUMAS MACMANUS.

Och! Inver Bay, on a harvest day,
And the sun goin' down the sky;
When with many's the laugh the boats put aff,
And many's the merry cry!
To Cork's own Cove, tho one might rove,
He wouldn't find, machree,
A rarer bay, a fairer bay,
A sweeter bay nor thee!
For the Kaiser's rod and his realms so broad,
I wouldn't swap, not I,
My Inver Bay of a harvest day,
And the sun goin' down the sky!

A sweeter boat there's not afloat
Than Pathrick Rose's *Nan;*
A boulder crew, nor lads more thrue
Is not in wide Irelan'.
A long, long pull, a sthrong, sthrong pull,

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An' wan right hearty cheer—
Our *Nan* so brave she cuts the wave,
An' our comrade-boats we clear:
We lead the throng, we sthrike a song,
An' rise it loud an' high,
On Inver Bay of a harvest day,
With the sun goin' down the sky!

Till we reach away where the herrin's play
There's neither slack nor slow;
When quick as thought our nets are shot,
On the thafts then we lie low,
And many a stave rolls over the wave,
And many a yarn is told,
The sea all white with silver bright
The air all filled with gold—
A scene more grand God's good right hand
It ne'er reached, from on High,
Than Inver Bay of a harvest day,
An' the sun goin' down the sky!

—In London *Pilot*.

"The Dancers, and Other Legends and Lyrics."

By EDITH M. THOMAS.

[We have had occasion from time to time to quote in these columns the poetry of Miss Thomas. Her latest collection of verse from the press of Richard G. Badger has been well received by the press. The New York *Times* says of her work:

"Her technical proficiency is notable. Whether she expresses a commonplace emotion or idea (and it must be confessed that the commonplace frequently dogs her inspiration) or finds in her poetry a voice for high intellectual perception and ardent imagination she is equally in command of her instrument, altho sometimes she uses it carelessly. Her effects, in the main, are those that come from the faithful, if not from the passionate, pursuit of beauty. She is seldom willing to sacrifice a form beautiful in itself for the sake of expressing more poignantly in a more rugged form a feeling adapted to the latter; and this at times works injustice to her gift."]

NATURE AND MAN.

Oh, the glance of the dew! Oh, the flame of the
rose springing forth of the thorn!
Oh, the song of the arrow-marked finch singing
love in the front of the morn!
Who will speak to them all of the rapture they
wake in the children of men?
Who will so lovingly speak, they will heed and
answer again?

The glance of the dew but repeateth the liquid
glance of the sky,
And the flame of the rose is not brighter, in token,
as man passes by.
And the song of the finch, tho his little heart with
ecstasy break,
From the answering rapture of man no quickening impulse shall take.

O drops of the dew! O pride of the thorn! O
singing bird!
Is there never a mutual tongue, is there never a
common word,
Wherein to give thanks, wherein to give praise,
from the hearts ye have filled?
With the pure distilment of joy which your cup,
over-brimming, has spilled?

THE LOVER'S WORLD.

They were all more subtle than I,
Who moved in blind rapture among them,
"That our notes are new, we deny,
A thousand times over we've sung them,
Be it thrush or linnet, or dove!"
"Nay, but ye birds, one and all,
Now sing, with a rounded completeness,
From matin to vesper call;
Where got ye that marvelous sweetness?"
"*From the voice of the soul of thy love!*"

They were all more subtle than I,
Who knelt in rapt worship before them,
"The roses of summers gone by,

THE BOOKLOVERS LIBRARY

A Two-Minute Talk

TO INVESTORS

The Shares of THE BOOKLOVERS LIBRARY *Corporation* have had an unparalleled record. The stock is held in the United States, Canada and England by widely known literary, professional and business people. Among the library's shareholders are hundreds of names familiar to almost every cultured home. No broker, or banker, or underwriter has had a hand in the sales. The sole backing of the concern has been its enterprise, its continuous push, and its far-seeing business policy. Every dollar invested shows a hundred cents' worth of extended and established earning capacity.

The plans outlined from time to time have been carried forward in the most aggressive sort of way. We have done what we said we would do. We planned to extend the *Booklovers* to every important city of the United States; the libraries are there. We promised to include Canada; the two successful centers of Montreal and Toronto are the result; from these cities the service extends to outlying Canadian cities and towns. We made arrangements for extending the work to England; to-day the *Booklovers* is the talk of London; it is delivering books throughout Great Britain and includes among its patrons scores of the most distinguished families. We promised an auxiliary library to take care of the field not occupied by the *Booklovers;* the *Tabard Inn,* with its revolving book-cases and five-cent exchanges, is extending the library privileges to thousands of country towns; the earnings of **this one department** at the present time exceed one thousand dollars a day with only one-twentieth of the field covered. This new library department was started only a year ago. In another year it will have earning capacity largely in excess even of the *Booklovers.* Last fall we announced the preparation of a monthly magazine to round out our publicity plans; to-day *The Booklovers Magazine* sells out its complete edition by the fifteenth of each month; it is owned independently by shareholders of the parent company, and presents all the elements of an excellent property.

We are building into the future; the whole book and publishing trade is undergoing rapid and far-reaching changes; there is a new book published in the United States every hour, day and night, and this enormous output must have its distributing machinery. Millions invested in central storehouses of granite or marble can never change the popular current. The American people want an up-to-date service in books as well as in newspapers, and they are willing to pay for it with their own cash. There is no denying the fact that the *Booklovers* is already a tremendous power among the book interests of the country; it has battled its way to the front, where it means to stay.

We need a central library and office building of our own, and we intend to build one just as soon as a desirable central property in Philadelphia can be secured. This is the next important thing to be done. The block of 50,000 Shares of Stock referred to on the next page has been set aside largely for this purpose.

(*CONTINUED ON NEXT PAGE*)

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(CONTINUED FROM PRECEDING PAGE)

In connection with this public offer of a comparatively small block of *Booklovers* stock there are four inside facts which I want to make public over my own signature: 1. The *Booklovers'* earnings during the three months ending February 28th were **the largest in the history of the enterprise**; 2. The operating expenses per library member were never smaller than at the present time; 3. The "used books" are wholly taken care of at good prices by auxiliary library departments; 4. The Corporation pays cash, and has no debts other than its current monthly accounts.

No additional capital is needed for the *Booklovers;* the increased capital is being used at the present time to extend the *Tabard Inn* and other departments; these auxiliary libraries are necessary to round out the best interests of the enterprise at large; they are the "by-products" of the business and they offer opportunity for very large profits.

The Corporation is capitalized for **$2,600,000** (260,000 Shares at $10 each). Of this amount **190,000 Shares** have already been subscribed and paid for at the par value of $10, making the present cash capital **$1,900,000.** There remain in the Treasury only **70,000 Shares.** Of this remaining block the Directors have authorized the Treasurer to set aside 50,000 Shares to be offered for sale on May 15th next, at $12 a Share. The remainder, consisting of **20,000 Shares,** is now offered to the public in lots of Ten Shares or more at **$10 a Share.** The terms are 10 per cent. with the application and the balance in sixty days. Stock applied for by telegraph will be held five days to await deposit and formal application. (See form of application below.) The sale of this block of 20,000 Shares at $10 and of the remaining block of 50,000 Shares on May 15th at $12 will give the Company **a completely paid-up Capital.** This announcement gives investors the last opportunity they will have of buying *Booklovers* at $10 a share.

The *Booklovers Corporation* has paid dividends at the rate of **10 per cent.** per year since August 1, 1900. The last half-yearly dividend was paid on February 20th. The half-yearly dividend periods end June 30th and December 31, respectively. The Corporation has no bonded debts, and its stock when fully paid is non-assessable. All Shares become dividend-bearing from the date of final payment. Dividends are payable in February and August.

President

1323 Walnut Street, Philadelphia

Application Form for Booklovers Stock

(Use wording below in writing out your application)

(Date)

Mr. JOHN E. BRYANT, Treasurer
1323 Walnut Street, PHILADELPHIA

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Name.....

Address.....

Readers of THE LITERARY DIGEST are asked to mention the publication when writing to advertisers.

Didst thou so praise, so adore them,
And set them all roses above?"
"Nay; but ye are not the same—
Ye bloom with a beauty supremer;
Where got ye that delicate flame,
Half veiling your petals?" "O dreamer.
From the light of the soul of thy love!"

THE COMPASS.

Touch but with gentlest finger the crystal that
circles the Mariner's Guide—
To the East and the West how it drifts, and
trembles, and searches on every side!
But it comes to its rest, and its light lance poises
only one self-same way
Since ever a ship spread her marvelous sea-
wings, or plunged her swan-breast through
the spray—
For North points the needle!

Ye look not alone for the sign of the lode-star;
the lode-stone too lendeth cheer;
Yet one in the heavens is established forever, and
one is compelled through the sphere.
What! and ye chide not the fluttering magnet
that seemeth to fly its troth,
Yet even now is again recording its fealty's silent
oath—
As North points the needle!

Praise, ye bestow that, tho mobile and frail as
tremulous spheret of dew,
It obeys an imperial law that ye know not (yet
know that it guideth most true);
So, are ye content with its fugitive guidance—ye,
but the winds' and waves' sport!—
So, are ye content to sail by your compass, and
come in fair hour to your port;
For North points the needle!

And now, will ye censure, because, of compulsion,
the spirit that rules in this breast,
To show what a poet must show, was attempered,
and touched with a cureless unrest,
Swift to be moved with all human imitation, to
traverse Passion's whole range?
Mood succeeds mood, and humor fleets humor,
yet never heart's drift can they change,
For North points the needle!

Inconstant I were to that Sovereign Bidding
(why or whence given unknown),
Failed I to tent the entire round of motive ere
sinking back to my own:
The error be yours, if ye think my faith erring or
deem my allegiance I fly;
I follow my law and fulfil it all duly—and look!
when you doubt runneth high—
North points the needle!

Poe's Cottage at Fordham.

By JOHN HENRY BONER.

[We quote herewith a poem by Mr. Boner, whose death was recorded in THE LITERARY DIGEST of March 21, 1903.]

Here lived the soul enchanted
By melody of song;
Here dwelt the spirit haunted
By a demoniac throng;
Here sang the lips elated,
Here grief and death were sated;
Here loved and here unmated
Was he, so frail, so strong.

Here wintry winds and cheerless
The dying firelight blew
While he whose song was peerless
Dreamed the drear midnight through,
And from dull embers chilling
Crept shadows darkly filling
The silent place, and thrilling
His fancy as they grew.

Here, with brow bared to heaven,
In starry night he stood,
With the lost star of seven
Feeling sad brotherhood.
Here in the sobbing showers
Of dark autumnal hours

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He heard suspected powers
Shriek through the stormy wood.

From visions of Apollo
And of Astarte's bliss,
He gazed into the hollow
And hopeless vale of Dis;
And tho each earth were surrounded
By heaven, it still was mounded
With graves. His soul had sounded
The dolorous abyss.

Proud, mad, but not defiant,
He touched at heaven and hell.
Fate found a rare soul pliant
And rung her changes well.
Alternately, his lyre
Stranded with strings of fire,
Let earth's most happy choir
Or flashed with Israfel.

No singer of old story
Luting accustomed lays,
No harper for new glory,
No mendicant for praise,
He struck high chords and splendid,
Wherein were fiercely blended
Tones that unfinished ended
With his unfinished days.

Here through this lowly portal,
Made sacred by his name,
Unheralded immortal
The mortal went and came.
And fate that then denied him,
And envy that decried him,
And malice that belied him,
Have cenotaphed his fame.

—From *The Century Magazine*, by special permission.

PERSONALS.

The Fine Was Remitted.—The death of Michael C. Murphy, ex-Police Commissioner of New York, brings out the following, which is taken from the New York *Times:*

One day he had a delinquent policeman before him in the trial-room, whom he fined fifteen days' pay. Two days later the policeman requested an interview with the commissioner. The bluecoat appeared very bashful and made several unsuccessful attempts before he succeeded in getting out:

"Mr. Commissioner, I didn't kind o' feel like explainin' why I was absent without leave in the trial-room, for I knew the men would laugh." Here his voice sank to a whisper, "I'd been to a christen' of our first. It's a boy."

As the man didn't seem able to get any further, Colonel Murphy interposed: "Yes, it's a boy. Go on."

The visitor shifted from one foot to the other, and finally, by a superhuman effort, managed to volley forth: "And we named it Michael C. Murphy Grogan," and then fled precipitately from the room.

It was several minutes before Commissioner Murphy recovered from the shock, but when he did he began a series of chuckles that lasted the rest of the afternoon. Perhaps it is unnecessary to add that the fifteen days' fine was remitted.

Kept Both Candidates Busy.—Mark Twain, in the course of a talk on politics at the Authors' Club, in New York, the other day told a good

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story on two men he used to know when he was a boy. He said, as quoted in the New York *Tribune*.

"I never went in much for politics. I've known lots of men that did, tho. When I was a boy I knew two men, 'Bob' Smith and Caleb Brown, that went in for politics body and soul.

"Once they were running for sheriff—'Bob' on one ticket, Caleb on the other—and a pretty hot fight it was that they put up. There was nothing those two men wouldn't do to capture a vote.

"'Bob,' on the day of election, hurried after breakfast to the hotel that was the polling-place. He saw in front of the building an elderly farmer, wrestling with a stubborn cow. The cow pulled one way, and the farmer grunting and growling, pulled the other.

"'My friend,' says 'Bob,' 'do you want me to hold your cow so you can go inside and vote?'

"'Why, yes, Mr. Smith, if you'd be so kind,' the farmer answered, and 'Bob' grabbed the cow by the horns and braced himself against a tree. But the cow, for all his bracing, pulled him about at a lively rate. She dragged him up and down the road and flung him from one sidewalk to the other. He could hear a lot of laughing from the hotel porch, for a pretty big crowd had gathered to see him earning a vote.

"Finally the farmer returned, relieved him of the cow and thanked him. 'You're welcome, friend,' says 'Bob,' and then he added, anxiously: 'I suppose you haven't been approached—er—I suppose you haven't seen my rival, Caleb Brown, around here this morning?'

"'Why yes,' the farmer answered. 'Mr. Brown is behind the barn holding a calf for me now.'"

Chief Foley's Revenge.—The late Fire-Chief Foley of Milwaukee, as is natural, was a strong defender of the city's name and institutions. On one occasion, says the Detroit *Free Press*, he read that a Chicago professor had said that the Milwaukee River is so vile and dense that in summer-time sprinkling-carts are run over the water to lay the dust.

The chief thought. He developed an opinion, but waited his opportunity to voice it. The opportunity came with the visit of Prince Henry to Milwaukee.

In honor of the royal guest the fire department gave an exhibition run. Chief Foley received the Prince's congratulations for the efficiency of his men. Subsequently, in discussing fires in general, a member of the Prince's party remarked that "débris of buildings burned in America were hauled away before the ruins had become cold."

"That is possible in all cities except Chicago," said the chief.

"And why not in Chicago?" asked the German.

Turning around so that a Chicago reporter who was near could understand, Chief Foley explained:

"By the time they dig away the mud thrown upon a building, the ruins have become moldy."

Schwab Outwitted.—A photographer, in an interview in the New York *Sun*, gives an account of how he outwitted Charles M. Schwab, last summer, in order to get a photograph of him. He says:

"I was sent to Loretto, the little Pennsylvania mountain town where Schwab spent his boyhood and where he has built himself a magnificently appointed country home. It was easy enough to secure Mr. Schwab's permission to photograph his residence, and, in fact, everything that be-

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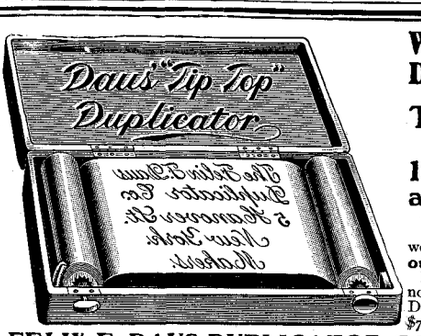

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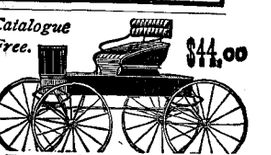

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longed to him in Loretto except himself and Mrs. Schwab.

"He was pleasant enough about it, but exceedingly firm in his refusal. In the hope of catching him unawares I loafed around the town for a couple of days, but he turned the tables on me and left town for the East one morning before I'd got up.

"Before taking the stage for Cresson, the nearest railroad-station, six miles away, I found out that Mr. Schwab would return in a week's time. Then I went on to Pittsburg, where I had some work to do.

"On the day appointed for Mr. Schwab's return to Loretto I arrived in Cresson, and, hiring a buggy, I drove along the stage road until I reached the high hill just a mile beyond the village's limit. Here I hitched my horse at the side of the road and seated myself on the ten-foot embankment overlooking the hill at nearly its summit.

"It was two o'clock in the afternoon when I took up my stand, and it was two hours later when I beheld a splendidly accoutred pair of horses begin slowly to ascend the hill. I knew them for Schwab's, because I'd seen the turnout before and because no one else in that region had blooded horses.

"Slowly the horses came toward me, and pretty soon I saw who were in the trap—none other than Charles M. Schwab, himself handling the reins, and Mrs. Schwab by his side.

"For some reason or other they didn't see me until they were right under me, and then it was too late to do anything. I smiled as I saw Mr. Schwab throw up a shielding arm full ten seconds after the camera had clicked. Then as he realized the futility of it all, he turned toward me and yelled:

"'Say, if there had been two roads into this town instead of one, I'd have kept you guessing, all right!'"

Mr. Gilbert's Early Lesson. — When W. S. Gilbert, in his early days as a playwright, had completed a short play, entitled "Dulcamara," for T. W. Robertson, says the London *Tit-Bits*, he took his manuscript to Mr. Emden, Mr. Robertson's manager, for approval.

"This will do," Mr. Emden said, after glancing through the play. "How much do you want for it?"

"Thirty guineas," the young dramatist diffidently suggested.

"Make it pounds and I will take it," answered Emden, a proposal to which Mr. Gilbert eagerly assented.

"Now," said Mr. Emden as he handed over the check, "let me give you a piece of advice. Never sell such good stuff for thirty pounds again."

"And," continued Mr. Gilbert, when telling the story, "I never did."

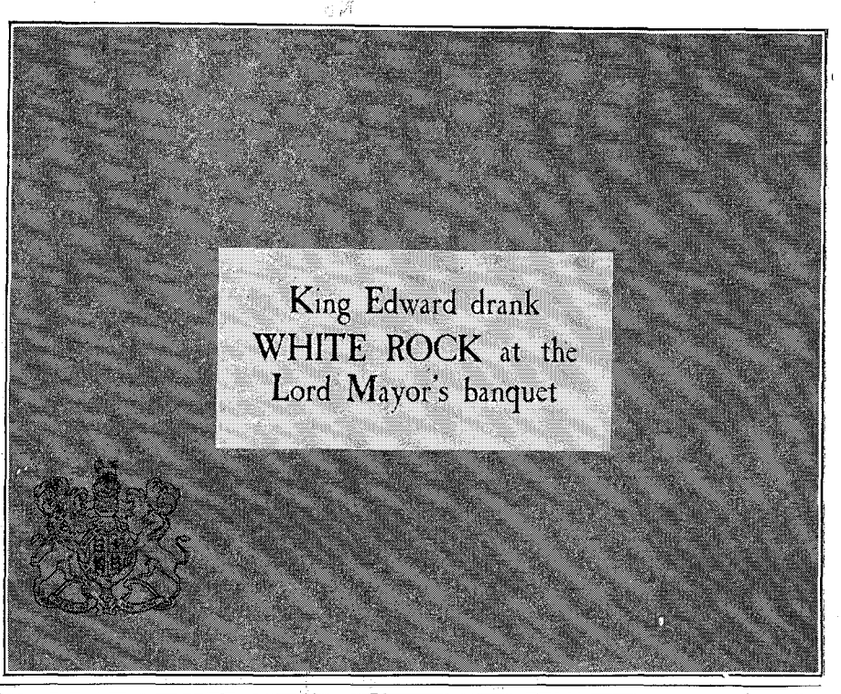
MORE OR LESS PUNGENT.

The Coldest Spots.—"Pa, I know where the coldest places are!" exclaimed Mary eagerly on her return from school.

"Where?" asked the father of his six-year-old daughter.

"Greenland, Iceland, and Zero," answered Mary triumphantly.—H. C. WOOD in *Lippincott's Magazine*.

A Gallant Mistake.—Maurice Grau is telling a story about a French singer who recently attended



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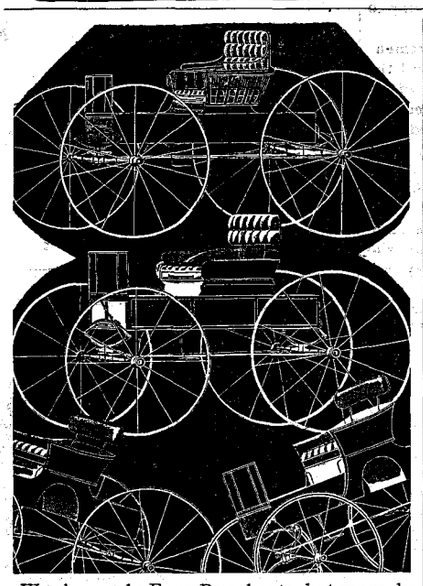

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a reception at the home of a lady noted for her parsimoniousness. The hostess tried to converse with the Frenchman in his native tongue. He noticed that her lack of fluency was embarrassing her, and with commendable politeness exclaimed:

"Pardon, Madame, somewhat the French is difficult for you. But I am able to understand your meanness if you will the English speak!"—New York *Times*.

Lucid.—An American woman in Japan bought a can of mushrooms, and found the directions translated into English as follows:

"Direction.—If several person will be to eat this in that manner they shall feel satisfied nutrition and very sweet or it can put in the hot water for the half hour and then take off the lid. They shall be proper to eat. It can be supply without putridity for several years."—A. C. H. in *Harper's Magazine*.

An Awful State of Things.—

In the State of Mass
There lives a lass
I love to go N. C.;
No other Miss.,
Can e'er, I Wis.,
Be half so dear to Me.

R. I. is blue,
And her cheeks the hue
Of shells where waters swash
On her pink-white phiz
There Nev. Ariz.
The least complexion Wash.

La! could I win
The heart of Minn.,
I'd ask for nothing more,
But I only dream
Upon the theme
And Conn. it o'er and Ore.

Why is it, pray,
I can't Ala.
This love that makes me Ill.?
N. Y., O., W.,
Kan. Nev. Ver. I
Propose to her my will?

I shun the task
'Twould be to ask
This gentle maid to wed;
And so to press
My suit, I guess
Alaska, Pa., instead.

—*Exchange.*

After-Dinner Talks and Blunders.—Joseph Jefferson, a clever man at the table as he is elsewhere, is credited with saying to his grandchildren at a goose dinner: "When we sat down, my children, you noticed a goose stuffed with sage. Now you see a sage stuffed with goose." If Mr. Jefferson said this he appropriated it from the late William M. Evarts, the difference being that the dish before Mr. Evarts was turkey.

At an informal dinner at which several friends of Ambassador Choate were present one asked him: "If you were dead and could come back to this world in another body, who would you prefer to come as?" It is said that he replied: "I would prefer to come as Mrs. Choate's second husband." Is there any connection between this and the remark of Mayor Low, of New York, to an Englishman who had said at a private dinner: "You must be proud to be the husband of the first lady of New

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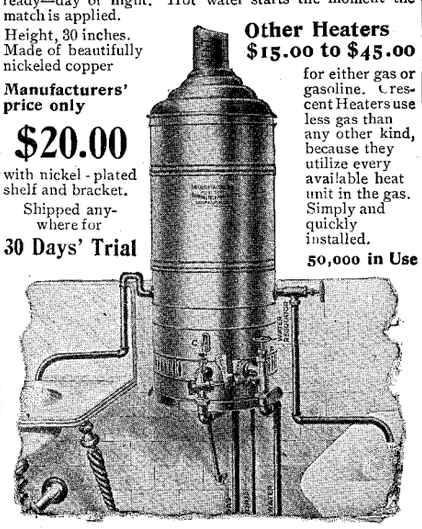

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York." The answer credited to Mayor Low is, "I am proud to be the husband of Mrs. Low."

Baron Mikusch, of Budapest, was not so fortunate in repeating the clever sayings of others. A German with whom the baron was dining separated a single bean, which in German is *bohne*, and asked the baron what famous general it represented. The German had to explain, "Bohnapart." The baron treasured the *bon mot* until he sat at table with a distinguished company. Separating a bean as his German friend had done, he asked, "Can any one present tell me what famous general this represents?" No one replying, the baron answered "Napoleon." Fortunately for him he waited for his company to laugh before doing so himself.

At the New York Chamber of Commerce dinner given to Lazare Weiller, who visited this country in behalf of the French Government, he said in closing a felicitous speech: "Taking my thoughts across the seas that separate France from America, I have this impression—the most attractive thing in our French port Havre that I shall find hereafter is the ship which will bring me again to America." It may be or it may not, that Mr. Weiller had read of a dinner given in Boston to a party of New Yorkers in which one of the guests was so ungracious as to say, "The greatest thing in Boston is the 5:30 train for New York." And this speech has already been credited to several well-known New York after-dinner talkers.—*Leslie's Weekly.*

Coming Events.

April 14.—Convention of the Northern Mineral Mine Workers' Progressive Association, at Ishpeming, Mich.

April 14–16—Convention of the Western Drawing Teachers' Association, at Springfield, Ill.

April 14–17.—Convention of the Interstate Sportsmen's Association, at Kansas City, Mo.

April 21.—Convention of the Naval and Military Order of Spanish-American War State Commandery, at New York.

April 22–24.—Convention of the National Municipal League, at Detroit, Mich.

April 27.—Convention of the Amalgamated Street Metal Workers' International Association, at Milwaukee, Wis.

Current Events.

Foreign.

CENTRAL AND SOUTH AMERICA.

March 23.—A revolution breaks out in Nicaragua and a mob attacks the government buildings in Port of Spain, Trinidad.

General Matos, leader of the Venezuelan revolutionists, offers to help end the war if Castro resigns for good.

March 25.—Castro withdraws his resignation of the Presidency of Venezuela.

March 27.—Nicaragua revolutionists capture several steamships on Lake Nicaragua.

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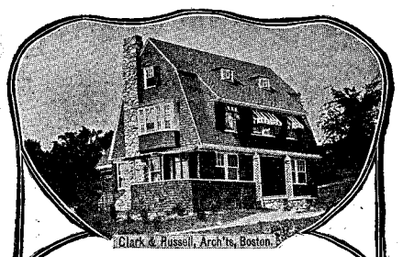

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The rebels in Uruguay accept the Government's peace terms.

OTHER FOREIGN NEWS.

March 23.—Revolutionists capture the city of San Domingo.

The three hundredth anniversary of the death of Queen Elizabeth is celebrated in London.

The bill renewing the *modus vivendi* concerning the French shore passes the upper house of the Newfoundland Legislature.

Violent eruptions of the Soufrière volcano on the island of St. Vincent continue.

March 24.—A court-martial is authorized to try Maj.-Gen. Hector Macdonald, commanding the British forces in Ceylon, on charges of alleged immoral conduct.

The French Chamber of Deputies expels the religious preaching orders from the country.

War-ships at San Domingo restore order in the city, and the revolutionists are in full control at the capital.

The German Reichstag adjourns until April 21.

March 25.—The Irish Land bill is introduced in the House of Commons, where it passes its first reading.

Major-General Macdonald, on his way to Ceylon, to face a court-martial, commits suicide in Paris.

The price of consols in London falls to 89⅞, the lowest price on record.

March 26.—The French Chamber of Deputies refuses the application of the Carthusian monks to remain in France.

The British Antarctic ship *Discovery* is reported as having succeeded in reaching the farthest South.

March 27.—The Bulgarian Cabinet resigns.

Text of the Irish Land bill is made public in London.

The German Empress is seriously injured in the Grunewald forest.

March 28.—The Cuban Senate adopts the reciprocity treaty as amended by the United States Senate.

Admiral Dewey's remarks regarding the German navy cause adverse criticism in Germany.

Domestic.

March 23.—Secretary Root announces that Rathbone's charges against General Wood were without foundation.

Rivalry between Tacoma and Seattle leads to a modification of President Roosevelt's visit to these cities.

March 24.—Plans for providing a new currency for the Philippines are outlined.

The bill providing for a 1,000-ton barge canal, to cost $101,000,000, is passed by the New York State Senate.

The formation of the National Packing Company, with $15,000,000 capital, is announced.

The Indiana coal companies and ten individual operators are enjoined from combining to regulate prices and output.

March 25.—President Roosevelt declines Emperor William's invitation for the North Atlantic fleet to visit Germany. It is announced that the squadron will cruise only to the Azores.

Gen. Leonard Wood is relieved from further duty in Cuba, and is placed in command of the military department of Mindanao in the Philippines.

Frank M. Steinhart is appointed United States consul-general at Havana.

March 26.—The President selects Col. George H. Burton for inspector-general of the army.

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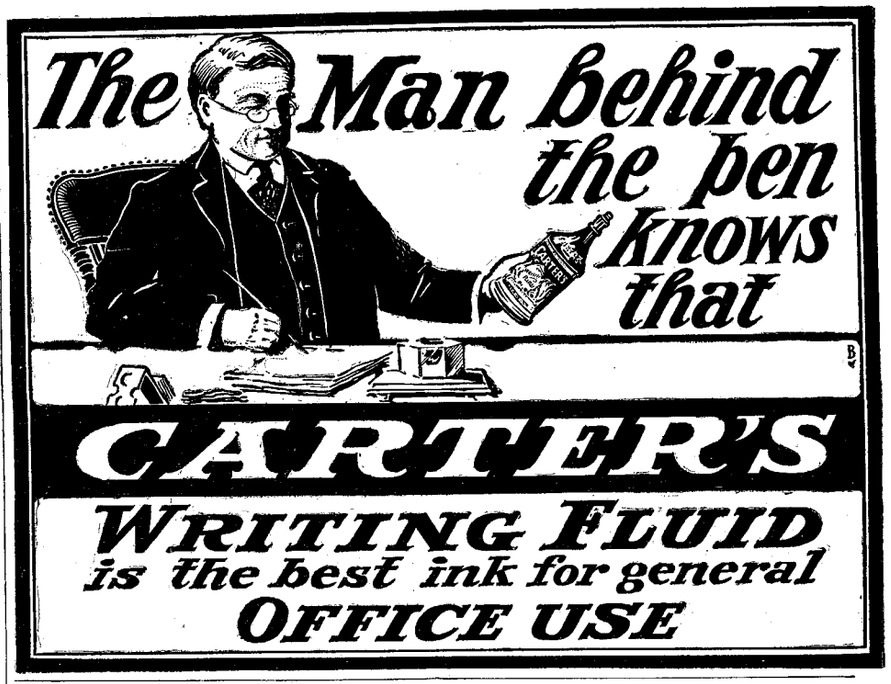

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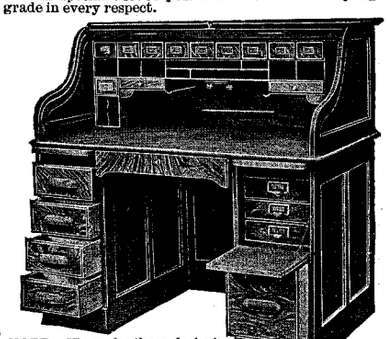

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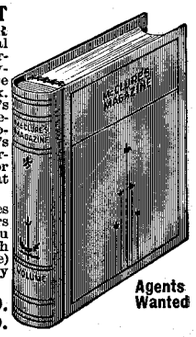

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Judge Tyner resigns as Assistant Attorney-General for the Post-Office Department.

The Canal bill passes the New York Assembly and goes to the governor for signature.

Articles of merger are filed at Trenton, N. J., merging the American Hoop Company, the National Steel Company, and the Carnegie Company.

The Burdick murder inquest ends at Buffalo.

March 27.—John W. Gates and others testify before the Interstate Commerce Commission in the investigation of the turning over of Louisville and Nashville to Atlantic Coast line control.

New Hampshire adopts a license local option law after fifty-eight years of prohibition of the liquor traffic.

Admiral Dewey, in an interview, gives his opinion of the German navy and compares it with that of the United States.

March 28.—The cotton-mills in Lowell, Mass., shut down; about 20,000 hands are idle.

Admiral Dewey visits the President and explains his recent interview.

The floods cause considerable damage in the vicinity of Greenville, Miss.

March 29.—The new immigration rules are made public.

AMERICAN DEPENDENCIES.

March 23.—*Philippines:* Ladrones capture the town of Surigao, Mindanao.

March 24.—Surigao is relieved by the constabulary.

March 27.—Macabebe scouts attack and rout a force of Filipino insurgents in Rizal Province, Luzon.

Captain Pershing is said to have succeeded in pacifying the Moros by assuring them of the friendliness of the United States.

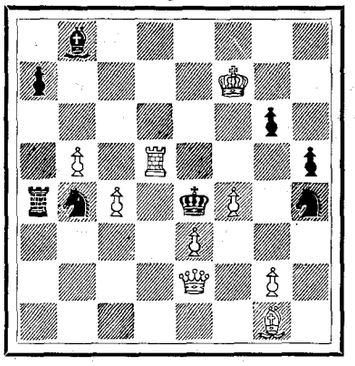
CHESS.

[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

Problem 823.

By C. V. BERRY.

Black—Eight Pieces.



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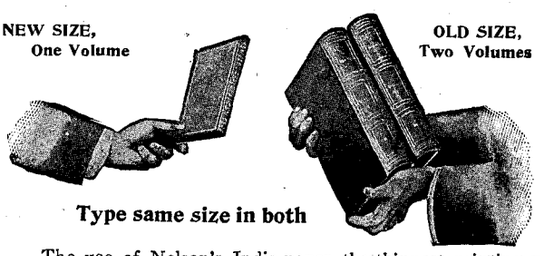

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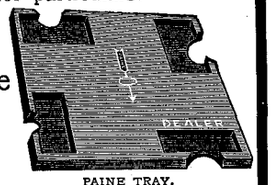

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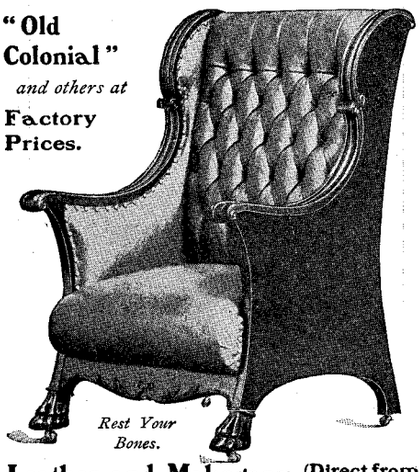

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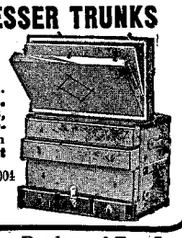

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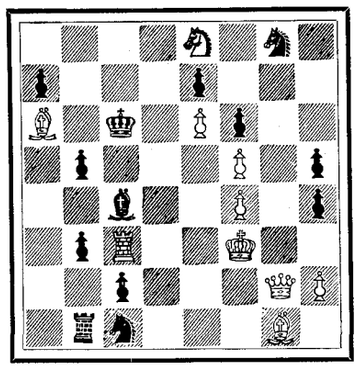

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The International Universities Match.

The fifth annual match by cable, between English and American universities, was played on March 27 and 28. The contestants were: for Cambridge: Webb, Bateman, Brown. For Oxford: Davidson, Roome. Bumpass. For Harvard: Rice, Bridgman. For Columbia: Sewall, Keeler. For Yale: Sawin. For Princeton: Richardson. At the close the score stood exactly even, with one game pending. Pillsbury, who had been elected adjudicator by unanimous consent, decided in favor of England, giving the Oxford-Cambridge team the match by 3½ to 2½ games. The game was that between Brown and Bridgman.

The result at the close was as follows:

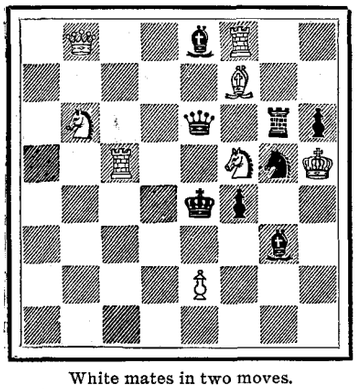
AMERICA.			GREAT BRITAIN.	
Rice	½	*vs.*	Webb	½
Sewall	1	"	Bateman	0
Sawin	0	"	Davidson	1
Richardson	1	"	Roome	0
Keeler	0	"	Bumpass	1
Bridgman	0	"	Brown	1
Total	2¼		Total	3½

Difficulties of Problem-Construction.

By ALAIN C. WHITE.

The adage "too many cooks" applies to Chess-Problems only in the punning sense; for two or more heads are frequently superior to one head in polishing, if not in conceiving, a good piece of work. Apart from the many masterpieces of joint authorship, every composer knows how much he has benefited from the criticisms of friends; particularly in having "cooks" and other flaws pointed out, which are often overlooked in one's own work, and which stand out prominently in that of others. The following problem teaches vividly the lesson that to correct a flaw which has baffled all one's resources, the best course is to ask advice from somebody to whom the position in question is new.

NO. I.



White mates in two moves.

This setting was a decided favorite of mine, and passed through the columns of several papers attracting favorable comments; when some analytical person, not sharing the superficial feeling that because a problem gets into print it must be "sound," showed that it obviously had no solution. The key-move is Kt—Q 5, and the trouble arises from the presence of the black Rook, in the variation 1 $\frac{\text{Kt—Q 5}}{\text{Q—K B 3}}$, and White has no mating-move. The suggestion to do away with the Rook seemed useless, in that then the "cook" by B x Q became

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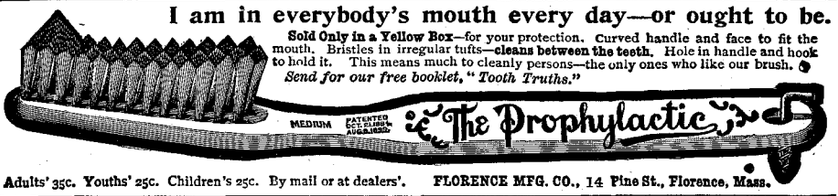

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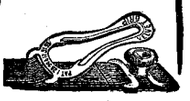

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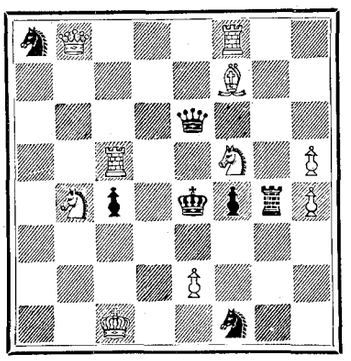
inevitable. If the Bishop at K sq were retained, the white King must be moved out of danger of check, thereby necessitating extra White force; if the Bishop were dispensed with, the "cook" Q—R 8 check became operative. Finding no way out of this dilemma, I laid the problem by, hoping for some future inspiration.

Dr. H. Keidanz suggested the following version:

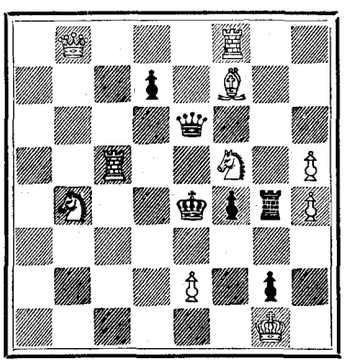
NO. II.



Here we have the black Rook of No. I. replaced by the black Knight on Q R sq, so that, if

1. $\frac{B \times Q}{Kt—B\,2}$ and no mate; and the white King replaced by two new Pawns and the black Rook. The position of the Rook is interesting, in that it not only fills the square Kt 5, but, also, makes unnecessary the black Bishop on Kt 6 in No. I., thus preserving the variation 2. Q x K B P, mate. While this is an excellent attempt at correction, it fails, on account of the "cook," Q x Kt check.

NO. III.



No. III. is the final version suggested by Mr. H. Bennecke. *It is a model of construction.* All the seven variations are retained and the "cooks" defeated at a considerable saving in material. The transposition of the Pawn from Q B 5 to K Kt 7 enables the white King to find shelter without the aid of the enemy's Knight (K B 8 in No. II). But the masterstroke is the black Pawn on Q 2! This Pawn not only relieves Dr. Keidanz's Kt, in defeating B x Q by moving one square, but it wards off the other "cook," Q x Kt ch, by its power to go to Q 4.

Such strokes of inspiration as this differentiate problems of the grade of No. I., had it been sound, from works like No. III. The fact that such flashes of good fortune do not always come to the original author of a position is the ground on which I base my moral, that, after a certain point is reached in turning out an obstinate problem, the most efficient tonic is advice.

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